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The Pacific.

First Pure, then Peaceable; without Partiality and without Hypocrisy.

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SAN FRANCISCO, CAL., DECEMBER 12, 1894.

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FOR THE PACIFIC.]

Waiting.

Oh, waiting heart!
Wait on, and do not fear to wait,
But waiting
Find thou a work to do.
Work thou with all thy heart and soul,
And all thy faith renew,
Oh, willing heart!
Oh, willing heart!
Fear not that strength must fail, and thou
Art fainting!
Thy Lord can workers find—
Lean thou on him, and wait the while,
And thus refresh thy mind,
Oh, waiting heart!

HAVERHILL, N. H. SARAH E. LOCKE.

EUROPEAN NOTES—VI.

BY T. BOWICK.

We boast of the greatness of the metropolis of England; placed end to end in a continuous line, its streets would extend from the Mansion House across the entire continent of Europe and beyond the Ural mountains into Asia. The number of inhabitants exceeds the population of Paris, Berlin, Vienna and Rome put together. And yet London is one of the healthiest cities in the world.

A charming little essay in social service is that which provides working people with a "Dinner Hour Concert" every Tuesday at the city Temple, in Farringdon street. The audience is composed of genuine workers, who snatch a few moments from their dinner hour to indulge their love of music. The artists all give their services freely from love of their art, as Mr. Hazell, M. P., who is the originator of this modest little four-year-old enterprise, expressed it, and the whole thing exemplifies another of his remarks—that "there is a good deal of kindness in the world."

A "MIRACLE."

Recently the "miracle" of the liquefaction of the blood of St. Januarius at the Naples cathedral was accomplished before a dense crowd at a very early hour. The ceremony was led by Monsignor Bagnoli, and a gun was fired at the Mole to announce success. An hour later the Archbishop of Naples went to the high altar, where the bust and relics of the saint had already been deposited by a procession of priests.

A GREAT FAMILY.

Mr. Charles Spurgeon, who has been pastor of a thriving Congregational church at Greenwich for more than a dozen years past, has intimated his intention to resign almost immediately, owing to his ill health. He goes to South Africa for a change, and we hope will gain a portion of that robustness which is needful in ministerial work, but which the twin sons of the late minister of the Tabernacle have never had.

Their uncle, Dr. James Spurgeon, has, with his people, been celebrating the 25th anniversary of his pastorate at Croydon. Some letters of the late Mr. Spurgeon to his brother have just been allowed to see the light; and these, too, confirm the existence of an almost unified life on the part of the two brothers. The one was a great preacher, the other a great organizer, and they ever worked harmoniously in double harness. Dr. Spurgeon's people subscribed \$5,000 to present to him on this occasion; but he (who is both generous and "well-to-do") desired that this sum might be given to the interests of the church.

A BLOT ON THE ESCUTCHEON.

But we have many a blot on this country's escutcheon. If the licensed drink-shops of Great Britain were placed side by side they would make one side of a street stretching from Land's End to John O'Groats. On the other side of the street there would be a gaol, a reformatory, a workhouse and an asylum alternately every two miles. Every three-quarters of a mile would be placed a brewery, and every second mile a distillery along the entire route. A strip of land five miles in width and 880 miles in length would be required to produce the grain used in the breweries every year. An army of paupers, lunatics, vagrants, criminals and drunkards would march along without intermission the whole year through, and every five minutes the funeral of a drunkard would pass a given spot, day and night, from New Year's Day to the following new year.

THE GLADSTONES.

One strong point in all the Gladstones is their intense "humanness," a feature which bursts out in the most unlooked-for ways. At the Hawarden Board of Guardians meeting, it was reported that Mrs. Gladstone had paid a visit to the workhouse and taken away an old blind inmate, named Sarah Turner, to Chester Infirmary, to undergo an operation on her eyes. Mrs. Glad-

stone has taken special interest in Sarah Turner, and has consulted Dr. Granger, the local ophthalmist who has been attending Mr. Gladstone. Again at the mothers' meeting, in connection with the parish church (of which Mr. Gladstone's son is rector), when Dorothy Drew sang, "God Save the Queen," it was Mr. Gladstone who started the national anthem for his little granddaughter, and the two sang it cheerfully together. The ex-premier, despite his eyesight (which is improving), keeps the brain as active as ever. Dr. Ginsburg, the famous Hebrew scholar, has just arrived on a visit to give Mr. Gladstone, who is deeply interested in the matter, an account of the completion of his great work, the "Massoretic Critical Text of the Hebrew Bible." This is practically the third great edition of the Hebrew Scriptures, all the others being reprints more or less.

BEAUTIFUL VERSE.

The late Professor J. C. Shairp was the author of many beautiful verses. What could be sweeter than these?

"Let me no more my comfort draw
From my frail hold of Thee;
In this alone rejoice with awe—
Thy mighty grasp of me.
Glad when Thy sunshine fills my soul,
Nor lorn when clouds o'ercast,
Since Thou within Thy sure control
Of love dost hold me fast."

THE PEW SYSTEM.

I am glad to see a lady correspondent of the *British Weekly* pressing home the unchristianlike feelings which the pew-system fosters, especially on the continent. The other Sunday (she writes) at Dinan, she inadvertently strayed into a high pew whose forbidding-looking door was the only one in the aisle that stood open. Presently three women marched in, and the foremost said in a commanding voice, "Voulez vous servir?" Service had begun, and it was with considerable relief that she heard a venerable old lady on the other side of the aisle say, "Venez ici, madame." I had a similar (although rather ruder) experience in the Presbyterian church, in connection with the Free Church of Scotland, at Genoa. Though arriving after the singing of the first Psalm (for my boat only got in on Sunday forenoon), the proper owner of the pew into which I inadvertently strayed came in still later, and made it abundantly evident that I was an unwelcome guest, though fortunately the head of a young ladies' school, a pew or two off, took pity on the wanderer.

A SON'S TRIBUTE.

"Lord Dufferin's Biography of His Mother"—its brevity its sole fault—is having a great run. Here is the tender leavetaking of the son:

"Thus, there went out of the world one of the sweetest, most beautiful, most accomplished, wittiest, most loving and lovable human beings that ever walked upon the earth. There was no quality wanting to her perfection; and I say this, not prompted by the partiality of a son, but as one well acquainted with the world, and with both men and women. There have been many ladies who have been beautiful, charming, witty and good, but I doubt whether there have been any who have combined with so high a spirit, and with so natural a gaiety and bright an imagination as my mother's, such strong, unerring, good sense, tact and womanly discretion; for these last characteristics, coupled with the intensity of her affections, were the real essence and deep foundations of my mother's nature. Her wit, or rather her humor, her gaiety, her good taste, she may have owed to her Sheridan forefathers; but her firm character and abiding sense of duty she derived from her mother, and her charm, grace, amiability and loveliness from her angelic ancestress, Miss Linley."

A selection from her poetry is also given. In rollicking, Irish-balled style, she strikingly excels; nor is she wanting when she comes to graver themes. Take a stanza or two of "The Change":

"Like pilgrims old and weary,
We have wandered back once more
To the pleasant home of childhood,
Where we liv'd and lov'd of yore!
The same old roof is o'er us,
The same heart bright again,
The same dear friends before us;
Are we glad as we were then?
We are listening to the flowing
Of the same sweet mountain rill!
And the flowers we left growing
Are blooming round it still.
The evening sun is shining
On the lone hillside again,
Where we sat at day's declining;
Can we laugh as we did then?
The morn's fresh breeze of gladness
Brings no freshness to our hearts;
And the evening's holy sadness,
No calm when it departs!
Does the smile of yon fair heaven
Bring grateful tears again?
We are changed to all, and even
Cannot weep, as we did then!"

JOTTINGS OF THE PAST.

BY REV. A. L. RANKIN.

Last month there was a notice in THE PACIFIC of the thirty-seventh anniversary, on November 4th, of the organization of the Congregational church at Loda, Ill.

In the autumn of 1856, I left Champaign city, Illinois, and settled in Loda, twenty miles north, or nearer Chicago. The village was small, and without a school or religious services. Like all new railroad towns, the people were from widely distant sections of the states east of Illinois, and representatives of many-sided religious and non-religious views. I visited the twenty families in the village and vicinity, and told them that a gentleman had promised to fit up a room for a Sunday-school and preaching, free of rent, and I had agreed to hold one or two services each Sabbath as the attendance justified. And all the remuneration I should ask was their attendance. Five attended the first morning service, ten the evening. In a few weeks the room, which could seat comfortably thirty, became crowded both morning and evening. I suggested to the citizens to build a school-house. At a public meeting of the citizens called for the purpose, it was unanimously resolved to erect a two-story building, fit up the first floor for school purposes and the second floor for religious services. I agreed to superintend the work without compensation. In the meantime the town grew and the surrounding prairie was dotted over with farm-houses. The school-house was finished in ninety days. The second floor was fitted up with a cabinet organ and sittings for two hundred. Shortly after the Sabbath services were moved into the school-house. A stranger from the East, desirous to make a home in Illinois, arrived in Loda by a Saturday evening train. Sabbath morning he took a walk about the town, and meeting with an eccentric physician who had been "through all grades of *isms* (to use his own words) from a Presbyterian elder, Methodist class-leader, and all the rest of them, to a Mormon deacon at Salt Lake City, and found nothing in any of them and now I stand on the solid rock of atheism," and said, "I do not see any church in your town, and suppose you have no preaching Sundays."

"Oh, yes," said the Doctor, "there is preaching in the school-house every Sunday." "What denomination?" asked the stranger. "Well, some say he is a Presbyterian, others a Baptist, Methodist or Congregationalist. I think he is the last named, though I am not sure. He does not preach for money, which is very strange. The people are just making a start, and he don't ask a cent."

"Is he much of a preacher?" "I never heard him; I am an atheist, so don't go. There is a Boston fellow living here says he is a good preacher. I suppose he ought to know. But I like the fellow, for he knows when to quit; he lets my wife get home in time for dinner."

After a year's service, and as there was some evidence of spiritual working, I thought the time had come for a church organization, so I invited all who felt an interest in or the need of a church to meet the next Sabbath afternoon and consider the need of such an organization. At the appointed time the room was well filled. I stated the object of the meeting—that during the year of my service I had known among them neither Presbyterian, Baptist, Methodist or Congregationalist, but endeavored to present those evangelical truths held by all orthodox Christians; that the time had come when there should be an organization to examine, receive and care for converts, and administer the ordinances of God's house. There are not enough of any one denomination to organize a church. Some of us must forego our preferences if we are to have a church. I am a Congregational minister, but my preferences must not influence your decision to-day. There was a free talk and a full expression of views. The Baptists had the largest representation, and controlled the most financial strength. The most influential man among them moved that it is the same of this meeting that we will make the least sacrifice of our preferences as members of the various denominations here represented if we unite in the organization of a Congregational church; therefore,

Resolved, That Rev. A. L. Rankin be requested to make the requisite preparation for the organization of a Congregational church in Loda as early as practicable, which was unanimously adopted. The church was recognized by council November 4, 1857.

CONGREGATIONAL UNION FIELD NOTES.

DEAR PACIFIC: I suppose I never shall again in this world have such gleeful Christmas holidays as fell to my lot in Minnesota. It is no disloyalty to this dear California home that my heart goes back to that circle of unsurpassed fellowship as the time comes for the bells of Kriss Kringle's reindeer to jingle. It will not hurt your clean, white, pious pages if I let out a little how some of the Master's servants acted like boys among the Minnesota snows. They were weight-carrying men. Witness Carlton College and the score and a half churches of Minneapolis and St. Paul. Ask Dr. Henry Stimson, who left a cardinal's hat, which passed down with love and fun in the presentation to such newcomer as showed a warm social side to his fellows. Ask Dr. Cobb. Put President Northrup at the witness-stand. John Scudder owes some of his Jersey life and fire to the ozone left in his lungs from the North Star State. That blessed E. M. Williams, who makes Yankton glad with an ideal pastor's home, was a prime leader in pure pleasure, and as much as any one began that open-hearted hospitality and fraternity which have made the region of the twin cities "a paradise for ministers." How large a figure the sainted Montgomery was! He spends his first Christmas with his Saviour. Gentle Samuel Fisher, senior pastor of Minneapolis, has a home resonant with holiday gladness. Definitely, it has been the Minnesota custom for the ministers, their wives and children, to get together in home or church parlor for some hours of holiday fellowship. It has always been good to get the new names and faces. Homesickness flies after the high happy spirit of a real good time, and children vote the minister's party the best of the season. How warmly they speak of it! How many look longingly back to it! Nor are they expensive. Costly indulgence in these times would be wicked. But bread and butter cost no more at a united picnic table than at home. Wives like to sample the cakes of other housekeepers. Ice-cream don't cost anything for freezing in that happy land. Set your custard out doors as the feast opens, and stir it between games, and lo, a coolness between you and all your neighbors. A dime apiece from the brethren and tea and coffee are provided and a helper for the dish-washing. So the good wives are spared undue drudgery.

A few flowers promised for the best conundrum bring out warm wit. One perpetrated this conundrum: "What Scripture are two young ladies fulfilling who salute each other?" "They are doing to each other as they would that men should do to them." She captured the prize that year and all our hearts as well. I think she has since married a deacon. Certainly he is a candidate for that honorable service. We were none the less ready for the week of prayer because of the frolic. It was only a few hours, and the intense life of that stimulating climate went on.

Summer brought one ministerial outing at some one of the abounding lakes. The young people came to know each other and welcome the day. Fruit is not so abundant as here, but melons and lemons can be bought. Boating, bathing, foot-ball, base-ball, dinner, song, prayer, planning for exchanges, just a little "shop" talk, but mostly clean fun and recreation. I don't believe this kind of love and fellowship is surpassed anywhere, and it sings in my heart faster than my slow pencil can write it. Merry Christmas and Happy New Year's start early to friends in the North Star State who send me the notices of gatherings which, alas, my bicycle cannot spin me to! I am not skillful enough to balance it on a cloud, and the *aurora borealis* would dazzle me, shining on the nickel of my new Columbia. May we all who laughed until we were sore, at Dr. Dana's, realize the "pleasures for evermore" in our Father's house in heaven.

I asked a Christian lady why a certain young man had gone over to a so-called more liberal denomination. "Oh," said she, "his father always made him go into the back yard when the circus was passing by." I am so glad my father took me to Barnum's and taught me to admire the beautiful animals. Were his great successor Bailey to come to Oakland with all he has bought of Barnum, I would not care to tire my eyes with the dazzling wearisome ring performances, but I would pay "four bits" quickly to see the splendid animals, and borrow my neighbor's darling to go with me.

Sweet innocent, she has promised me a Christmas call. My point is, friends, that pure home and neighborhood Christmas pleasures are worth just as much as they were in booming times. Merry Christmas for weary pastors and burdened business men is not a matter of dollars and diamonds, dainties and display, but of a little time and attention, and a purpose to be God's dear, happy children, and to help others to be. For this world of ours is needing love more than fat dividends, and a brother's hand more than big bargains. Do not ask who will bring you a glad Christmas, though. I can tell you. Unbend, and be a grateful, happy child. Bring in the next-door child, and tell him to bring another. Watch the tender, happy faces of these beautiful kindergartners, and go ask a place as their working committee.

Jesus, the Christ-child, without whom is no glad Christmas, will come and teach you the divine secret of a brimming holiday. It costs a little sometimes. I got caught for seven Christmas trees one year, and five times had to be Santa Claus myself. My nerves ached a little, but I would not part with the memory. Of course it would not become my high station to unbend so now. But I have a fur coat and a string of bells which, if some one does not call and borrow them, will start out of the closet and run off on a rampage when they hear the reindeer hoop on the shingles. Am I not ashamed to write so—I, a Protestant minister? No, I am ashamed that I get so absorbed with more solemn work that I have not played with a child for weeks. I'm glad Christmas is coming, and there is time to repent.

"Pitch in," pastor brethren, where times are hard and people are despondent. Lead in simple, inexpensive joys, and compel a place for the Christ-child. St. Paul Charity Association got loads of potatoes in the holidays by interesting the school children to bring potatoes for the poor. No school need be without a festival where a sack of potatoes can be gathered for some of Christ's needy ones. No company can say refreshments are too costly who have learned that corn balls and coffee, with high companionship, lift the clouds and cheer the heart. On our way, brethren, to what may heaven make the best winter California has ever known, let us open the windows of our soul for the dear Christ-child, and then as Spurgeon said, "pitch in" to make others happy. Don't worry, don't grumble, don't fold your hands, don't envy another's place. Let the Father have his way, and love your brother. Christ won't scowl if he comes and finds you romping with a group of children. Make the branches of your evergreen tree the rods with which you fish for souls. Merry Christmas to you personally. Dear fellow-workers up in those great mountains north of us, our hearts go out to you. Your ears would burn did you hear the stories we hear of your heroism. Many prayers are for you. Christ shines on you. Souls yield to you for him. It is not all radiance in the city. Hearts are hard as pavements. But there is a heart-breaker and a heart-winner. He was a Babe in a manger. Tell of him. Show his loveliness. And do not be ashamed to tell in THE PACIFIC that you found yourself, while in the midst of holiday glee, getting new glimpses of that city whose streets were full of boys and girls playing in the streets thereof.

EDWIN SIDNEY WILLIAMS.

WASHINGTON LETTER.

Every one who is interested in the future welfare of the national capital, and every intelligent and patriotic citizen of the United States ought to be, should join the good people of Washington in rejoicing over the decisive victory which has just been won in a hard fight with the rum power and its numerous allies, open and secret. The Board of Commissioners of the District of Columbia has proven that it dares to do what is right, notwithstanding the powerful influence exerted by the liquor interests and its friends, by refusing to either remove or reduce in rank Police-Sergeant Daley, who has made himself obnoxious to the rum-sellers by the faithful performance of his duties. The fight was a hard one and a long one, and at times it seemed that the result was in doubt, but the victory has been won, and the language of the Commissioner's report will not only serve to strengthen the hands of the faithful officer, but will also encourage the moral reform element of the community, which stood solidly behind the officer during his long persecution, to renewed efforts against the blighting liquor

traffic. An extract from the report will show what the Commissioners thought of the villainous attempt to break down this officer in order that all others disposed to be zealous in their efforts against law-breaking saloon-keepers might be frightened into neglecting their duty. "He has been before the grand jury and the Trial Board, has been pursued by law-breakers and other enemies, on and off the force, but his record, notwithstanding, of eleven years on the police force, during which he has done more to suppress illicit liquor traffic than any man on it, is until now without a blemish. He has the enmity of the evil-doers and the friendship and confidence generally of the best citizens of his precinct, who ask for his retention on the force, and that he be kept on duty where during his short term of service (he was transferred to a new precinct about a year and a half ago, because he reported his lieutenant for being intoxicated while on duty) he has broken up the most notorious places and arrested the most noted criminals in South Washington. It is such a man with such a record that we are asked to dismiss and disgrace. Sergeant Daley, whatever his faults may be, is too valuable an officer, and his services are too much needed at this time, to admit of his being removed from the force on the 'doubtful testimony,' etc."

About the time the report of the commissioners was made public a temperance conference of all the reform forces of the District of Columbia was in session at the North Capitol M. E. church, to discuss "The Next Step in Anti-Saloon Warfare," or "How Shall We Conquer the Liquor Traffic?" The conference was held under the auspices of the W. C. T. U., and was attended by numerous ministers, white and colored, and representatives of nearly every reform organization in the District. Rev. F. D. Power said the above question could be answered in four words—"give woman the ballot"; Mr. E. C. Redmond, president of the Father Mathew Total Abstinence Society, said its answer should be a combination of all temperance forces, and that the ministers should educate and the women agitate; Judge A. S. Taylor, chairman of the good citizenship committee of the Christian Endeavor Union, argued in favor of each temperance worker being a Christian in spirit as well as in name, and Miss Frances E. Willard, in a letter read to the convention, said: "If I lived in Washington I should rejoice to help forward such a movement along the lines that have recently overthrown Breckinridge in Kentucky, and Tammany in N. Y."

WASHINGTON, D. C., December 5th.

PLAN OF STUDY FOR JANUARY AND FEBRUARY.

PAPAL LANDS.
January—Austria and Spain.
February—Bulgaria and Mexico.

REFERENCES.

All the references may be found in the Young Ladies' Branch Library on Monday afternoon, at 735 Market street, upstairs.
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SPAIN.—*Missionary Herald*: 1893—January, p. 22; July, p. 273; November, p. 458. 1894—March, p. 116; May, p. 200; August, p. 341. *Mission Studies*: May, 1893. *Life and Light*: 1891—October, p. 450; 1892—February, p. 61; November, p. 503. 1893—April, p. 168; November, p. 508. 1894—June, p. 271.
BULGARIA.—*Mission Studies*: April, 1891, p. 73. *Life and Light*: January, 1887; March, 1889; April, 1890; July, 1891.
MEXICO.—*Missionary Herald*: 1893—February, pp. 52-64; March, p. 109; April, pp. 135-145; July, p. 279; November, 458; December, 635. 1894—April, p. 167; August, p. 339. *Mission Studies*: October, 1893, p. 195; April, 1893, p. 74, etc. *Life and Light*: May, 1887; May, 1889; August, 1889; April, 1890; March, 1891; May, 1891; November, 1892; April, 1893; May, 1894; June, 1894; September, 1894.

The station of the American Board in Spain is located at San Sebastian, under Mrs. Alice Gordon Gulick, in whom we are especially interested. In Austria at Prague, and in Mexico at Fuerte, Parral, Hermosillo, Chihuahua and Guadalajara. All inquiries in regard to the study work should be sent to Miss L. M. Robinson, 735 Market street, where the library is located.

LILLIAN M. ROBINSON.

Woman's Board Of the Pacific.

FOR THE YOUNG LADIES.

The regular meeting of the Young Ladies' Branch will be held at Plymouth church, Post street, near Webster, San Francisco, on Saturday, December 15th. A prayer-meeting at two o'clock will open the session, and all interested in the work are cordially invited to be present at that hour. Africa will be the subject for the afternoon, and letters and talks relating to that country will be given.

Shall we not, dear girls, make time even in the rush of holiday work to repeat again the "good tidings of great joy"? What opening to our Christmastide could be more fitting than this hour spent in the effort to carry the story of the Christ child to weary mothers and babes across the sea!

Let us have a large meeting and a warm one, even if the day should be cold and wet. M. F. WILLIAMS.

INSTITUTO INTERNACIONAL SAN SEBASTIAN.

REPORT FOR 1893-1894.

When climbing a mountain the traveler bends all his energies to the task. His eyes are fixed upon the difficult unknown path in order that he may avoid the obstacles that beset the way. But there comes a time when the guide points out a safe resting-place, and he stops to recover strength before pressing on to the summit. It may be that only then one recognizes the difficulties already overcome.

June 30, 1894, was for this school such a moment. We could look back over the struggles and the trials of the past four years, already dimmed by distance, and rejoice in the height attained, while still looking on and upward and preparing for further effort. On that day a class of four girls—Ester Alonso, Sara Marques, Isabel Alonso, Juliana Campo—received the certificates of completed work in the government Institute of Guipuzcoa, entitling them to the degree of Bachelor of Arts. It is the first time in the history of Spain that girls taught by women have obtained such recognition. There are a few facts which should be noted as of additional interest. These girls have received their entire education in this school. The Institute course is arranged for five years; but they have finished the required work in four years from the time of matriculation. They have also studied English, music, and drawing, and have done the needle-work and embroidery required in Spanish schools for girls, as well as a thorough course of Bible study. Time has also been given to the preparation of exhibits, for which premiums have been received from the Province of Guipuzcoa and the Committee of Awards in Chicago, at the time of the World's Fair.

Referring to this class, *El Cristiano*, a Madrid paper, says: "This event (the conferring of degrees) should cause great joy and satisfaction to the director and professors, for their desires and their labors are crowned with success. It should also especially rejoice the hearts of the generous friends of the school, for it proves that their sacrifices have not been barren of results. It is an occasion of jubilee also for the evangelical church of Spain, for it sees, with prophetic eye, a legion of educated girls scattered through the land—educated not only in literature and science, but in that which is better, in truth and all virtue, and in the knowledge and fear of God. Oh! if Spain could understand that her regeneration must begin with the education of her women, to-day given over in great numbers to ignorance and fanaticism, this event could be an occasion of joy and satisfaction to the whole land."

OTHER CLASSES.

There are now fifteen girls matriculated in the different years of the Institute course. Four of them hope to obtain their degree next June.

The preparatory department has been increased this year by new pupils, some of them of special promise. The long procession of forty-four girls attracts much attention as they go to take their daily walk after school hours.

Public sentiment has changed so much in these last years that there are those who now say, "We wish we could send our children to such a school." The school year as at present arranged practically ends October 1st (when, also, the new year begins), as that is the day on which the premiums are given in the Institute.

It will be remembered that we were not able to be present at the distribution of prizes last year, as October 1st was Sunday. The year before the experience was far from agreeable, as the boys expressed their unanimous opinion against the right of girls to carry off so many prizes.

We went, therefore, this year to the hall of the Institute with somewhat mixed feelings, not knowing what might befall us. There was no difficulty—and no expression of applause on the part of the boys was

allowed—so the performance resulted rather solemn in character.

Our three girls who received prizes for excellence in Latin, philosophy of Spanish literature and logic were naturally timid, but behaved with great dignity. An eminent author from Madrid who was present, and who confides his two daughters to us this year, came to the house afterwards to give his congratulations to "everybody." He said the scene so deeply moved him that he restrained his tears with difficulty.

OUR PLANS.

The new school year opens with a house full of bright attractive girls. Two of those who received their degree last summer have returned to continue their studies with the idea of passing their examinations in the University of Madrid, and securing the second degree. Their vacation experience has stimulated them to plan for great things in the future. One was given a reception in Seville, attended by over a hundred persons. Speeches were made by prominent men, and refreshments were served. An Englishman who was present, who is connected with the mines of Rio Tinto in the South of Spain, wrote afterward, "Your girls made a great impression on me as well, as on my brother and some English travelers who have met them."

We want these girls to be teachers here. We need them. I am afraid, however, that English hearts are not the only ones that are susceptible. If we can create Christian wives and mothers, however, we shall do well; they are needed as much as teachers in Spain.

The time is approaching when we must consider the question of medical work for women. Doctors and nurses are needed, and we hope to have two girls ready next year to matriculate in the medical school of the Madrid University. This means of necessity a resident physician here—one capable of teaching such a class.

Although these girls have a good knowledge of English, the professor should have some knowledge of Spanish, and ought for that reason to be already here.

THE KINDERGARTEN DEPARTMENT.

This has been one of the attractions for visitors of the school. The one small room we can give up to it is filled with the twenty small children who come daily, rain or shine. I believe this could be made a most effective agency for reaching the people of the city, if we could have suitable rooms for the kindergarten class and a *creche*. A teacher thoroughly trained would also find in the school pupils for a normal class, and thus the principles and ideas of Froebel would take the place in other cities of the deficient and rudimentary teaching in the primary and infant schools.

THE FUTURE.

I confess that it is with some reluctance that I write anything more. The needs of this school have been so often presented to you that there is really nothing new to say.

An English Roman Catholic, a retired colonel, who sends his daughter here to study Spanish, asked me yesterday why we do not advertise. "I have," said he, "friends scattered through Spain who have sent their children to England because they do not know of the existence of such a school, and even though they are Roman Catholics they will not send their daughters to Spanish convents."

The answer has been the same for the last three years. "We have no room or suitable furnishing for such a class of girls." We need adequate buildings for the enlargement of this school. Hope long deferred maketh the heart sick. We have yielded over and over again to the plea on the part of our friends that the time has now come—and have been dumb in the presence of great opportunities.

We have patiently worked on through the time of "financial difficulties" in the United States awaiting better days. "Financial depression," however, has not hindered the endowment of many an institution with the generous gifts of noble men and women.

Friends upon whom we have leaned, trusting them to plead for us when the "time" should arrive, are passing away out of our sight to the better land. We, too, are worn, and would gladly see soon the promises and hopes that have centered in this school take on a permanent form. Once more, then, we appeal to those whose love and sympathy have been freely given in the past for special effort on behalf of the girls of Spain. May God grant that we shall soon see the desire of our hearts fulfilled for the good of Spain and the glory of His name.

ITEMS.

Nine pupils now in the school have been prepared in schools taught by former graduates.

Deep interest in the Christian Endeavor Society has continued during the year. The meetings have been conducted by the girls in turn and have attracted the day-schoolers, some of whom have asked to become active members. The members of the temperance societies have been loyal to their pledges, even though surrounded by special temptations during vacation. A Scotch gentleman said

to one who refused wine, "There is no talent where there is no wine." "How talented a drunkard must be!" she quickly answered.

The marks received in the forty-five single examinations of June, 1894, are as follows: *Sobresaliente*, 8; *Notable*, 16; *Bueno*, 16; *Aprobado*, 5.

The last census of Spain reports that only 5,104,470 of the 18,000,000 Spaniards know how to read and write.

The day-schools for boys and girls have been well attended, and the examinations, which were witnessed by many of the parents, proved careful teaching.

Among those who appreciate the advantage of a good education and therefore send their children, are army officers, shop-keepers and officials in the employ of the city government. The chief of police has three children in the school.

Y. P. S. C. E.

The Sunday-school Committee has provided a library for the children. Their books are given them after Sunday-school, and should be returned in a week. Often, however, a child appears without his book, saying that "Papa had not been able to finish reading it."

A most interesting event occurred on the first Sunday of October: A graduate of this school, now the wife of the evangelist in Logronio, came here with her husband, in order that their infant son might be baptized by Mr. Gulick, for whom he is named.

The flower committee of the Y. P. S. C. E. decorated the chapel and Guillermo as a well-trained baby should be. I was reminded that he is the eighteenth "grandchild" of the school. ALICE GORDON GULICK.

SAN SEBASTIAN, Spain, Oct., 1894.

Literary and Educational.

The Rev. William D. Loss Love of Hartford, Conn., has ventured to write a book on "St. Paul and Woman," and he further gives title to his book as "Paul's Requirement of Woman's Silence in Churches Reconciled with Woman's Modern Practice of Speaking in Churches." One might ask whether this last statement of the theme should not be more properly reversed, and the modern practice reconciled with Paul's requirement. This is really what Dr. Love attempts. He tells us that the substance of his monograph appeared in a *Bibliotheca Sacra* article as long ago as 1878, and, indeed, in the *Advance* during the year 1872. His main position was taken under the idea that the silence was a matter of custom rather than of principle. We do not see how the subject could be more judiciously and liberally treated. F. H. Revell Co., Chicago. 75 cents.

The *Scientific American* (Munn & Co., 361 Broadway, N. Y.) gives its readers, in its architects and builders' edition, brilliant pictures and plans of dwellings and other buildings that should make a great advance in the styles that are prevalent in many parts of our land. \$2.50 yearly.—The *Hartford Seminary Record* is always suggestive; its October number has an important paper from Dr. A. C. Thompson, on "Ministerial Plagiarism. Bi-monthly. \$1.—Annual Report of Commissioner of Indian Affairs, 1894.—"City Government and the Churches" is an article in the series of publications of the National League.—It is a pleasure to receive *Le Croyen Franco-Américain*, published each week by the Franco-American College, Springfield, Mass. Only one dollar a year.—J. D. Hammond, Agent, 1037 Market street, can supply a very neat and convenient "Golden Text Book of the International Sunday-school Lessons for 1895." If it gives a page to the Epworth League and Epworth Guards, it only shows that the publishers are loyal Methodists.

Hunt & Eaton send us advance sheets of "Three of us, Barney, Cosack, Rex," by Mrs. Izora C. Chandler. It is written in a spirited style, and the printers are putting fine work upon it. \$2.—From the same house comes "The Nine Blessings" by Mary Harriott Norris. The nine blessings are what we usually name the Beatitudes of Matthew, fifth chapter. They are illustrated by nine concrete cases, in persons who, in their own experience, realized the blessedness promised. 75 cents.—The same publishing house—whose publications are to be found at 1037 Market street, in this city, J. D. Hammond, agent—have put forth "The Kindergarten and the Church," by Mary J. Chisholm Foster. The writer is an enthusiast on the subject which has invited her pen. But we conclude that she is also a practical worker in this garden of the great Father. At any rate, she has gleaned some of the best thoughts on the child's mental development and early training, and from quite a variety of sources. Mothers, sisters, and the younger students who are so numerously turning attention to this culture will receive information and suggestion from these pages. 227 pp. \$1.

In the last two or three issues of

THE PACIFIC we reviewed, without giving price, a number of the publications of Hunt & Eaton, New York, and Cranston & Curtis of Cincinnati, for which J. D. Hammond, 1037 Market street, this city, is agent. The prices of the books are as follows:

HOME TALKS ABOUT THE WORD. FOR Mothers and Children. By Emily Huntington Miller. Illustrated. Crown 8vo. 286 pages. Cloth, \$1.

FOR THE SAKE OF THE SILLER. By Maggie Swan. Illustrated. 12mo. 256 pages. Cloth. Price, 85 cents.

CORN FLOWER STORIES. 6 volumes. Fully illustrated. 12mo. Cloth. In box. Price, \$1.75.

GALA DAY BOOKS. 4 volumes. By Frances Isabel Currie. Fully illustrated. 12mo. Cloth. In box. Price, \$1.50.

MARTHA'S MISTAKES. By Mrs. M. E. Bradley. Illustrated. 12mo. 348 pages. Cloth. Price, \$1.25.

THE RAID FROM BEAUSÉJOUR, AND HOW THE CARTER BOYS LIFTED THE MORTGAGE. By Charles G. D. Roberts. Illustrated. 12mo. 230 pages. Cloth. Price, \$1.

SARAH DAKOTA. By Mary E. Q. Brush. Illustrated. 12mo. 315 pages. Cloth. Price, \$1.

THE KINDERGARTEN OF THE CHURCH. By Mrs. Mary J. Chisholm Foster. 12mo. 227 pages. Cloth. Price, \$1.

THE LORD'S DAY OUR SABBATH. By James H. Potts, D.D. 12mo. 61 pages. Paper. 25 cents.

UP THE SUSQUEHANNA. By Hiles C. Pardoe. Fully illustrated. 12mo. 180 pages. Cloth. Price, \$1.

THREE TIMES AND OUT. By Mary Lowe Dickinson. Fully illustrated. 12mo. 44 pages. Cloth. Price, 75 cents.

SUNDAY-SCHOOL LESSON, DEC. 23D.

The Prince of Peace.

BY REV. W. A. TENNEY.

This lesson is a Messianic poem of great beauty and significance. The site where the scene would come to pass is mentioned in the preceding verse. "The way of the sea beyond Jordan, in Galilee of the nations" (or Gentiles). The fulfillment is given in Matt. iv: 14-16, at the commencement of Christ's public ministry. "The people that walked in darkness have seen a great light." Jesus was to be the "sun of righteousness, with healing in his wings." He said: "I am the light of the world; he that followeth me shall not walk in darkness."

"They that dwell in the land of death, shades, the light shall shine upon them." The world, when Christ came, was under spiritual bondage, gloom and distress; but his advent was as the spreading of the wings of the morning to sweep away the night of ignorance, sorrow and spiritual death.

"Thou hast multiplied the nation thou hast increased their joy." (R; V.) The ministry of Christ in healing the sick, restoring reason to lunatics, relieving every form of distress and offering pardon and life to every penitent, returning sinner greatly increased the joy, not only of the Jewish nation, but of all people and for all time. "According to the joy in harvest." The religious harvest festival comes down to us from remote antiquity. It was an occasion of public thanksgiving and rejoicing. "As men rejoice when they divide the spoil." The figure is taken from the practice of dividing among the soldiers the booty served from a routed enemy. The spoils of Egypt enriched the tabernacle in the wilderness, and the gold of Egyptian ornaments and pride was formed into vessels for use in the sanctuary at Jerusalem. When Jesus enters the citadel of a human soul, captured and redeemed after sin and Satan have been routed, and all the endowments of body and of mind, all the acquisitions of wit, wealth and power are turned from the use of sin to the supreme service of God, then there is gladness, not only in the church on earth, but joy among the angels in heaven.

"For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor thou hast broken" (R. V.). Christ came to break the yoke of vain ceremonies and traditions. "His yoke is easy and his burden light." The staff of punishment with which the back was beaten, and the rod of the taskmaster whipping the slave to unwilling service—these were broken under a dispensation of redeeming love. "As in the day of Midian."—Allusion is made here to the narrative in Judges vii. Gideon, with three hundred soldiers armed with the artillery of heaven, and the watchword of "the sword of the Lord and Gideon," put to flight the Midianites, who were in number like the grasshoppers in the valley.

"For every boot of the booted warriors in the battle tumult, and garments rolled in blood that is for burning, fuel for fire" (Delitzsch). The above translation is not only strictly literal, but retains the poetic expression of the original. When the principles of Christ rule in all human hearts and lives, then wars and contentions will cease, and the implements of warfare

will be transformed into instruments of husbandry (Isa. ii: 4).

"Unto us a child is born," etc. No other verse in the Bible states so fully the elements in Christ's person and character as this. Six titles are used. He was born a child, hence was human; yet he was the mighty God, and consequently was divine. He is called "Wonderful." This is seen in his person, his character, his mission, and in his plan of redemption. In the same connection he is called a lion and a lamb. (Rev. v: 5, 6.) There is ascribed to him the highest exaltation and the deepest humility. (Phil. ii: 6-8.) In his government is united justice and mercy, righteousness and peace. He is a competent Counselor, because in him are "hid all the treasures of wisdom and knowledge." He is the "Everlasting Father." Truly did he say "I and my Father are one." He is the "Prince of peace." At his birth the angels sang "On earth peace and goodwill to men." Just before his death he said, "Peace I leave with you, my peace I give unto you." After his resurrection he said to his assembled disciples, "Peace be unto you." "We have peace with God through our Lord Jesus Christ." "Of the increase of his peace there shall be no end," because it is a gift of divine love.

THE CONGREGATIONAL MINISTERIAL RELIEF SOCIETY OF CALIFORNIA.

BY REV. DR. J. C. HOLBROOK.

I must confess my very great surprise at the want of interest and co-operation manifested on the part of our ministers and churches in the effort to secure an adequate fund for our Ministerial Relief Society. And this is the more surprising since our General Association has repeatedly sanctioned the movement, and passed resolutions recommending the payment of \$1 a year each by ministers, and annual collections by the churches for this object. The National Council, also, has strongly urged the creation of such a fund in the several States, and has inaugurated a movement for raising a national one of five hundred thousand dollars as supplementary to these.

The failure of our churches, with a few honorable exceptions, to comply with the recommendation of the General Association, is undoubtedly owing to the neglect of the pastors to call their attention to the subject. There can be no doubt that the people would cheerfully respond to a call to contribute were they invited to do so, for it is an object that must at once commend itself, on reflection, to every benevolent Christian heart. And this is apparent from the fact that those churches have done so in the few cases in which the subject has been laid before them.

As to the ministers, it is probable that, as the great majority of them are comparatively young or are middle aged and in good health, they do not realize the present need of any such provision as is contemplated. But it should be remembered that accident or disease is liable at any moment, and often quite unexpectedly, to create cases where pecuniary aid is needed, while advancing years will ere long certainly disable some for active service, and find them unprovided for.

To secure the necessary aid for such cases as will inevitably occur is the design of the Relief Society. Such provision insured will not only cheer and encourage those who have sacrificed the opportunities afforded by worldly business to accumulate property, that they might preach the gospel, often with a most meager support, but will serve also to remove one serious objection felt by young men to devoting themselves to the ministry. It may be regarded as an inexcusable want of faith in God on the part of the latter, but many believe that the want of any such provision for cases of need as is contemplated by the Aid Society is a potent cause in not a few cases of deterring young men from entering the ministry.

It is a humiliating fact that the Congregational denomination is so much in fault in the matter referred to, as compared with other sister bodies. The Methodist Episcopal Church expends annually for ministerial relief four hundred thousand dollars, while the Presbyterians have raised a permanent fund for the purpose of one million two hundred thousand dollars. Connecticut is a commendable exception to the general rule among Congregationalists, for a large majority of the churches in that State contribute annually to their relief fund, and yet even then the supply has not been equal to the demand.

Nothing can be more reasonable than the demand of our churches that they should make some provision for the needs of those who, abandoning all worldly schemes for wealth, devote themselves to their service in preaching the gospel, and become disabled by age or infirmities, and for the needy families of those who fall on the battle-field.

And as to ministers now in active service, it would seem that a proper *esprit du corps*, to say nothing of brotherly and Christian sympathy, should prompt them to co-operate heartily in this work, even though

they feel that there is little probability of their ever being personally benefited by it, of which, however, they can not be sure. Regarded as a mutual benefit association, the sum of one dollar per annum is a small fee for membership.

It is often urged as a reproach against Christians that they provide no certain fund for the relief of their sick and unfortunate brethren, while secret societies and other benevolent associations exist outside of the churches to remedy this defect, of the benefits of which church members and ministers often avail themselves. But how much more reprehensible must it appear to men of the world, when those who have devoted themselves to the work of the ministry are left unprotected in old age or in sickness, and the families of those who have died in the service are left to suffer the evils of poverty. And this neglect is the more noticeable when contrasted with the example of the government in providing for its superannuated military and naval officers by half pay, and for soldiers and sailors who have suffered disabilities in its service, by a system of pensions. That an adequate relief fund can easily be secured, will appear by a little calculation. Suppose, then, that one hundred ministers should each contribute, on an average, \$1 (some less and some more), we should have \$100. Then let one hundred churches give an average of \$5 (some less and some much more), and we should have \$500; while we might count, in addition, on several laymen who would follow the noble example of one who has for several years been giving \$100 annually, and not unlikely there might be a legacy in addition. All this provided the object were brought and kept before the churches. Thus our receipts would be, independent of legacies, \$1,000 per annum, with the annual interest accruing in the fund. We should then, at no distant day, accumulate a fund of \$10,000, with a prospect of increase, till it would be fully adequate to meet the necessities of the case.

Shall we not, then, make an earnest effort to accomplish this so desirable end, each resolving to contribute his proportion, and seeking to rouse enthusiasm on the subject among our fellow Christians? Might it not, also, be wise to employ Dr. Warren for a season to visit our principal churches to call their attention to the subject?

This is a matter which has for several years lain near my heart, and nothing would delight me more than to know, before I leave the world, that a permanent means of adequate relief has been secured in this State for my fellow-workers in the service of Christ and their families who may stand in need of help. Quite sure I feel, also, that to none more appropriately than those who shall have co-operated in this work, will the Saviour's plaudit, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me," be applied at the last day.

P. S.—Our National Council fund has already reached the sum of \$40,000, and the effort is in progress to swell it to \$100,000, with the ultimate aim of \$500,000. But this is designed to be used for States and Territories where there is no local Society, for foreign missionaries and their families when in need, and to supplement State aid where it is inadequate, and where all proper measures have been taken to meet necessities. We ought to contemplate a fund as soon as possible of \$10,000, and ultimately of \$20,000.

Rev. Dr. Whittlesey of New Haven, Conn., the Secretary of the National Committee, has given in a pamphlet a number of very affecting cases illustrating the need of relief. While I was Secretary of the New York State Home Missionary Society I was able to secure the organization of a Relief Society, and it has been very successful and beneficial. Scarcely had it been put into operation when a case of need occurred of a very earnest and useful young minister who was stricken down by consumption, and whose last days were cheered by appropriations from the Society.

Two or three years ago I learned that a friend of mine, living in New York State, one of the original Iowa Band, now over eighty years of age, had had the misfortune to lose almost all his little savings, and that he and his aged wife were in exceedingly straitened circumstances. Through my influences an appropriation of \$200 per annum was granted him from the State Relief Fund, and last year supplemented by a pension of a like sum from the Iowa fund, and so they are placed in comparatively comfortable circumstances. Neither of these cases were foreseen when the New York Society was formed, and it is impossible now to anticipate what necessities may arise for aid in this State.

I may also state that not long after the New York Society was organized a lady incorporated in her will a legacy of \$5,000 in its favor by recommendation of her pastor, and not long after she died, and the money was paid over. If our Society in this State shall become known, and its design understood, may we not hope for similar recognition in some will?

[FOR THE PACIFIC.]

Shadow and Gleam.

In the way
I walk to day,
Nothing bright is shining o'er me;
Gray and cold,
Fold on fold,
Scud the clouds and mists before me.

Shadows black
Lie on my track,
Every tint of beauty cover;
Flowers are dim;
Smiles are grim
On each face of friend or lover.

At my feet
Lies the sweet,
Darling hopes of months, all perished,
Prayers I've said
O'er them dead,
Leaving them, so fondly cherished.

Shall I yield
In this field,
Give to doubt the victory splendid;
Just because
I suffer and miss,
Feel that hope and joy are ended?

Lo, the spring
Light may bring!
Give new hope and glad possessions,
Bring back power
To smile and flower,
God has still great stores of blessings.

BELLE W. COOKE,
SEATTLE, October 29th.

THE LAW OF CHRISTIAN MARRIAGE.

BY REV. F. B. PERKINS.

(Concluded.)

But, it may be objected, the application of apostolic words, by a process of *reductio ad absurdum*, can be proved impracticable and false. We cannot stop at marriage relations, it may be urged. The same principle which forbids this union being equally valid as against business and social relations.

To this I reply (1) that in substance the charge is undoubtedly correct. Rigidly applied, the apostolic precept would work material changes in the relations of the church and the world. It would forbid business partnerships with unregenerate men—in most instances at least. It would bring to an end those intimate companionships between men of the church and men of the world, which rest simply on the foundation of social sympathies. And it ought to do so, for such as these are not Christian friendships in any exact or Scriptural sense. There ought to be a barrier between one who serves God and one who serves him not, akin to that between a patriot and a rebel. The difference is one which ought to be felt just in proportion as the real sources of life are approached. It is the weakness and not the strength of spiritual life which enables one to glide easily into such associations, and to maintain them without compunctious pain. Alas for it! How few of the friendships even between Christian people are distinctively Christian friendships, unions in the Lord! (2) As regards the ordinary relations of life, however, St. Paul in urging the principle points out certain limitations. It is not to be pushed to the length of forbidding the purchase or sale of articles in the regular transaction of business. There is also, it will be remembered, a well-founded deference to the case of people already married. Conversion is not to sever the bonds. If the believing member chooses to depart he is not to be hindered; but the believer is not enjoined to depart from the believing partner. The principle is to be understood as applying to marriages contemplated. Nor, as regard friendships, is love for unbelievers nor intercourse with them forbidden. It does not frown upon efforts to conciliate their good will, nor mutual invitations to the home for social purposes. But it warns the Christian disciple off from a merely sympathetic companionship. It does demand that, in all one's intercourse with those without, the motive shall be the same which governed the Lord Jesus in his goings about among men. It places a bar before union with unbelievers, whether in business, social or domestic life, just where this takes the form of alliance with them. Never was the Master more "separate from sinners" than when eating and drinking with publicans or sitting at some proud Pharisee's table. There was the hiding of His power, and it will, the apostle contends, be the strength of the disciple. Within the sacred circle, therefore, the friendships of life strictly so called must revolve.

II. Passing now from the study of particular precepts, let us note the bearing of certain recognized biblical principles upon the matter at issue. One such principle is the importance of spiritual interests as compared with any others. And the point of importance is that a peril lurks in the marriage of every Christian with an unregenerate partner—a peril which can hardly be avoided. We are not dealing, you remember, with the case in which both members are regenerate, but only one—an open and avowed believer. A persistent unwillingness to assume the obligations of church membership is a feature of which due notice should be taken; but this contingency may be dismissed as not properly belonging to the present discussion, which is that of marriage relations with one who avowedly stands outside the number of Christian disciples. In such a case it seems

hardly possible that the result should be other than disastrous to the spiritual interests of the believing partner. For whatever the closeness of the union in other respects, at the point most vital of all there must be division, a lack of the mutual sympathy without which the largest spiritual development is impracticable. An unconverted person, however well disposed, cannot share in the deepest experiences, the distinctively Christian exercises, hopes, fears and trials of a loving child of God. The result must be disastrous.

It is, of course, unfair to set the amiability and general virtue of some non-believer over against the faults of some professed Christian disciple, as if this had any bearing upon the question at issue. Nor would it be pertinent in reply to adduce marriages between church members which have not been favorable to piety. To do this would be only too easy—easier far than if the friendships of avowed believers did not so often run along the lines of the merely natural and worldly life. But what does that signify, after all? Only that there are other evils besides this vital one which may vitiate the marriage relation.

Another admitted principle is that happiness is a proper, even though a subordinate, object of pursuit. Try the issue on another ground—that of happiness. Frowning upon mixed marriages, it is affirmed, you condemn great multitudes to lonely lives. Half the women in our land must remain unmarried. And this, it would be implied, would mean the partial or total failure of life. In the name of womanhood, we protest against the dishonoring thought. It is untrue. It belongs to past ages and a lower civilization than this of the closing century. Above all, it is a libel upon our Christian women whom the blessed Lord has ennobled by union with himself. Grant all that may be claimed for the married state, it is not the only source of happiness. The assumption is refuted every day in the joyous lives of myriads who, for Christ's sake, have put away from their lips the cup of unhallowed pleasure.

Doubtless marriage is, in the general view, preferable to celibacy. But there are exceptions even when no consideration of loyalty to the Master interferes. St. Paul recognizes such (1 Cor. vii: 33). And in the case of ordinary mixed marriages the advantages are far less obviously on the side of the wedded. Take the most favorable supposition—a believing wife united to a husband truly loving and considerate, and with such reverence for sacred things as forbids the wilful interposition of any obstacle to her spiritual life, a gentleman in the best sense of the term. Yet he is an unrepentant, unforgiven sinner, with all the dread consequences of that state. And this conviction of his peril must keep pace with the love and respect which are daily binding her heart to his more closely. She does not look beyond the present brief and uncertain life in her anticipations of fellowship with him. Must there not be for her moments of intense agony? Must not all her joy be overshadowed by this dread?

Then, again, this wife needs counsel and sympathy nowhere more than in her spiritual conflicts and questionings. Her husband is her natural counselor here. But just where the experiences are most vital and the need of sympathy sorest, these two are divided as by a great gulf—the one cannot pass over to the other.

There is another supposition to be made. It is that the failure of sympathy has resulted in drying up the spring of spiritual life, and forced the stream of thought and feeling into the channels of worldly interest, where these imperfect sympathies will not become so painfully manifest. And this, almost inevitably, has been attended with a less joyous and so less frequent communion with the Heavenly Father. Happy this loving wife is, nevertheless; but is not the price she pays a large one? The advantage is not altogether without drawbacks on the side of marriage. The rights of the children which may be born in such an union is another Scriptural principle which bears upon our question.

Again, let us take the case at its best. Hold in mind the reverence which children naturally feel for such parents as we are supposing. What will be the probable outcome to them of this separation at the most vital point? Imagine the pressure of solemn spiritual motives, with the quick reply, "My father, my mother isn't a Christian. Are they, as you say, lying under God's wrath?" It is a thought which must often recur to a child old enough to reason at all. And the conclusion is all too close and natural that it cannot be risking much to follow a revered parent. Especially will this consequence follow, if, as is all too likely, there are few evidences in the daily life of the believing partner of any real and hearty belief in the doctrines professed or realization of the great gulf which yawns between the unregenerate one and safety.

Finally, there is the effect of such unions upon the conversion of the unbelieving member. It is often

professed as a motive, if not the decisive consideration. The act, however, encounters at the start the opposition of the biblical principle that we may not do evil that good may come. The path of duty is everywhere and always the path of safety. It may, therefore, be affirmed that if a young man or a maiden cannot otherwise be brought into the Christian life, it is not the duty of any one, by such a sacrifice, to attempt to bring it about. Anything which does not involve disobedience to God may be surrendered to such an aim; but the line must be drawn where earthly love overlaps the divine decree. Moreover, it may be affirmed that the contrary course would result in a far larger harvest of souls than the present too common way of procedure. Nor would it, in the end, certainly, reduce the number of marriages, while vastly improving their quality and attendant happiness. It would cease to be true that one-half of the marriages must be this unequal yoke or none.

Let it be understood as an inflexible Christian principle that marriage must be in the Lord; that Christian young women, for example, are beyond the hope of any unregenerate man. We should, doubtless, have some sad cases of deception to mourn over, some hypocrisy also; but on the whole a vast accession of young men to the membership of our churches, drawn thither not by ignoble motives, but by natural and laudable impulses; through the testimony, thus impressively borne, to the real distinction between the saved and the unsaved, and to the supreme importance of the Christian spirit. In the train of this also, a multiplication of Christian homes might be looked for to become the sources of larger and more numerous streams of spiritual force, and happiness, and usefulness.

The theme is variously suggestive. I can, however, touch upon but a single point—its bearing upon ministerial duty; the case standing thus, ought a Christian minister to refuse to officiate at such a marriage—i. e., between an avowed believer and an avowed unbeliever? Our study of to-day does not impose this obligation, however much his heart may be grieved and his judgment opposed to such an union. As regards its intrinsic morality in any particular case, the matter lies between the believer and the believer's Lord. For him the answer must be given. The wrong, whatever there is, does not attach to the officiating minister. If formal church membership were the issue, and the divine ban lay upon the union of a professed disciple with any other, then we could not, without guilt, countenance the union. But just because the prohibition relates to conflicting spiritual states, does it lie beyond the range of his immediate duty. The determination of this point is the responsibility of the believing party to the transaction. The case is essentially different from that of marriage between divorced parties. In this no Christian minister can rightfully take part. The question of church membership, or of Christian standing, is not involved here. Such an union, whether in church or without, is wholly indefensible. Only where a divorce has taken place upon the ground laid down by Christ and reaffirmed by his apostles, is remarriage permissible; and then only to the innocent party, with one who is free from marital restraints. And the minister who officiates at an union under other conditions would himself become a partaker in the offense. But as regards the marriage of a Christian with one who lays no claim to the name, there is the uncertainty which begets all decision as to spiritual states, and God has not imposed the office of judge upon his ministers. Moreover, an officiating clergyman acts in a civil as well as in a religious capacity. The State has committed to him this function in the interests of society. It authorizes him to act thus, so as to conserve both personal purity and the family. As a civil officer, therefore, he may formally recognize the union already practically formed by any against whom there does not lie the barrier of a positive divine prohibition.

He has, however, a responsibility regarding such unions, reaching much farther back, very real and solemn, and inseparable from his commission as a minister of the Lord Jesus Christ. He is under obligation to make the matter of marriage a subject of careful instruction in the light of God's Word. In formal discourse and in private conversation to his people, collectively and as individuals, generally and specifically, the laws which ought to control these unions should be pointed out. As a watchful shepherd, it is for him to mark the tendencies in his flock that by wise and timely suggestion he may save both sheep and lambs, the parent and the child alike, from error; discouraging these unequal yokes, and lifting both thought and life up to the platform of absolute loyalty to the Lord Jesus Christ. Only thus can his full responsibility as a minister be met. But faithful labor here, as elsewhere, may be expected to bear its fruit in homes which shall prove to many the beginning of the gospel of Jesus Christ the Son of God.

[FOR THE PACIFIC.]

From Life Unto Life.

From life unto life! Why call it death?
When we cease to draw this mortal breath?
For the life of the soul cannot be fed,
Like the human frame, on daily bread.

The word of God is its only food;
Voice of the Spirit cannot be muted;
It lives its life in the hallowed space
Set apart by Christ—his dwelling-place.

And he comes to us, that we may be
From bondage of death on earth set free;
And the day we take the Saviour's hand
We walk with him in the promised land.

The promised land—it stretches afar
From lowliest hut to distant star;
And, step by step, we must learn the way
That leads out beyond earth's shadows gray.

'Tis a gentle creed! No harshness here;
Just a daily walk, which knows no fear
Of the pitfalls laid in haunts of sin,
When we follow him who leads us in.

From hill to hill to the higher hill,
To the mountain tops, where God will fill
The soul with rapture, our feet can go
While death's rent fetters lie far below.

FRANKLIN B. CLARK.
RAILROAD FLAT, Nov. 25th.

Like flakes of snow that fall unperceived upon the earth, the seemingly unperceived events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—*Jeremy Taylor.*

The heaviest charged words in our language are those two briefest ones, "yes" and "no." One stands for the surrender of the will, the other for denial; one for gratification, the other for character. A stout "no" means a stout character, the ready "yes" means a weak one, gild it as we may.—*T. J. Munger.*

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Harper's Magazine
In 1895

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Northern Africa is attracting more attention than at any other time since it was the seat of empires. The next volume of Harper's Magazine will contain four illustrated articles on this region, and three of them will depict the present life there. Julian Ralph will prepare for the Magazine a series of eight stories, depicting typical phases of Chinese life and manners. Besides the long stories, there will begin in the January number the first chapters of a three-part novelette, by Richard Harding Davis—the longest work yet attempted by this writer. Complete short stories by popular writers will continue to be a feature of the Magazine.

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Wednesday, December 12, 1894.

THROUGH CHRIST TO SOCIAL RENOVATION.

Although we showed the other day that some have been finding their way through social studies and efforts to a profounder appreciation of the distinctively evangelical doctrines, yet it is equally true that in proportion as any one comes into quickened personal sympathy with the actual Saviour he should become a philanthropist. If the sight of the need of a better human society draws the thoughtful and burdened spirit to him who loved us and gave himself for us, the love of that Redeemer constrains the man who has felt that love to lift not with the Pharisaic little finger, but with the Samaritan directness, painstaking and inventiveness, the burdens that rest on the robbed and wounded humanity. For if we might confidently expect that the Samaritan of the parable, the moment he should become acquainted with Him, would fall in love with him; on the other hand, it should surprise us if one in whose heart that love had been already shed abroad failed in the effort to secure justice and fair opportunity to the poor and suffering classes. For to the Christian there are no classes—all men are neighbors.

Is not this the special lesson which deserves to be impressed by the visit of General Booth, and by better knowledge of the work which his Army has been doing. If other men from the secular, the labor point of view, have proposed measures of social transformation, and have actually set on foot organizations of mutual help, ignoring the gospel, and yet, in a degree, rediscovering some important principles of it; yet this man, and the remarkable woman who was his more than helpmeet, starting from the very heart of the common Christian faith, have instituted wide-reaching instrumentalities for bettering the external conditions of the submerged masses. They have shown that the greater motive forces for human elevation lie just where they have been for eighteen centuries, in Him who entered our humanity from above, and suffered and died for it. They have shown that we are not straitened in our Christianity, but in our imperfect application of it.

The Army is, therefore, a double object lesson for the times. Against the secularism that forgets the Saviour, and against the liberalism in theology that attenuates the Scriptural revelation of him, it boldly affirms man's sin, and the one way of deliverance from it. In harmony with the widening sense of human brotherhood and of human rights, it eats and drinks with publicans and sinners, and endeavors practical methods to improve both their character and their environment. He that hath ears to hear the Army's war-cry, let him hear it.

The plain speaking between Bishop McQuaid of Rochester and Bishop Ireland of Minnesota was so plain that Protestants, who are often reminded of the unity that is secured within the Roman communion, were refreshed. It appeared that men with very clerical robes on could call each other to account as if they were not endowed with any compulsory grace. This has been followed by equally wholesome communications between his grace Bishop Corrigan and the plain Rev. Mr. Ducey, a priest amenable to his archbishop. The latter directs Mr. Ducey to abstain from attending the session of the Lexow Committee, which has been investigating so zealously the misgovernment of the great metropolis. The priest replies that he has given his word that he would attend, and that he knows full well that he in no way transcends his rights by his interest in such investi-

gation. This is delightful frankness. Let us have more of it. But when we three, Corrigan, McDonnell and Gibbons, sit down with Leo XIII at Rome, what will be done about it?

At first thought it seems strange when one hears that the McAll Mission has been coming to America for several years to gain subscriptions to carry on gospel services in Paris. So likewise now, when M. Reveillaud is in New York to secure similar aid in order to maintain *Le Signal*, the daily newspaper edited by him. Must this new world sustain true religion not only here but in the venerable centers of culture? But the next moment our eye falls upon the column which chronicles the services held in commemoration of the late Hon. John Jay. "It is our delightful duty," said Chauncey Depew, "and our supreme pleasure to lay the wreath of our love and praise upon the memorial of this, the sweetest, the gentlest, the most loving, and yet one of the most efficient apostles of liberty." What has all this to do with the McAll Mission or the daily newspaper under Protestant auspices? Only this: John Jay was of a family, an eminent family of Huguenot descent, compelled long ago by the mistaken zeal of their countrymen to leave their native land. Our country, as well as other Protestant countries, owe a great debt to those French immigrants. They were the very choicest life that France had in her veins. For lack of those Puritan sons and daughters France has suffered greatly. It is not strange, but seemly, that many American Christians should warmly join hands with those who would strengthen the evangelical movement among the French people.

The friends of peace are invited to observe Sunday, the 16th of December, for the purposes of prayer and thoughtful consideration in behalf of the means of bringing to an end the destructive policy of war between the nations. Although it may be that, as even ministers and missionaries have lately been saying, the war in China is necessary in order to break up the conceit and blind conservatism of that vast population. Still, let us rather think of war even there as the "Lord's strange work." Blessed are the peacemakers!

What an incarnation of enterprise is Dwight L. Moody! Here we have before us circulars of the Bible Institute and its various activities. The latest arms it is stretching out are a Colportage Association and the Students Aid Society, the latter, to help promising women who wish to be trained for Christian work.

BRIEF NOTES.—When a man like Dr. Stalker says, speaking of commentators on the Psalms, "Hapfeld is not only the best commentator on the Psalter, but, in spite of his rationalism, the best commentary known to me on any portion of Scripture," we look and wonder why so many of us are getting along without the best, and wonder more that it should be found among the rationalists.—His eminence, Cardinal Vaughan, has sat down heavily on those Anglicans who have remonstrated against the consecration of the Protestant bishops in Spain. The Cardinal says that the clergy of the Church of England have no true orders, and are, from the Catholic point of view, "only so many laymen."—General Booth says that if "the Army" should begin to celebrate the ordinances they would no longer be able to agree. Why should the Lord's table be divisive?

—A prominent Baptist minister, Rev. J. H. Garnett, who two years ago joined the Unitarians, has returned to the Baptists because he found his heart was there. We should be glad if some other brethren who have gone a similar way should make the same discovery.—A German writer, having made a special study of the phrase, "in Christ," counts it used 164 times in the Pauline writings.—Six years ago our Brother Bagster of the Pacific Seminary went to West Africa to pioneer the mission there. The school there has now sixty-nine pupils, and a church of eleven members has been organized.—Three seminaries of the Presbyterian church—Auburn, Lane and McCormick—have declined to come into closer organic relations with the General Assembly.

REPORT OF THE GRAND JURY.

The Grand Jury of this city and county, impaneled April 3d of this year, made their report December 7th and were discharged. Several items in their report are worthy of the careful attention of our city readers, and give information to all interested in this metropolis of the Pacific Coast:

AIDING LOTTERIES A CRIME.

Section 322 of the Criminal Code makes guilty of misdemeanor "Every person who aids or assists either by printing, writing, advertising, publishing or otherwise in setting up, or managing or drawing any lottery, or in selling or disposing of any ticket, chance or share thereon."

And Section 323 of the Criminal Code makes guilty of a misdemeanor "Every person who opens, sets up or keeps, by himself or by any other person, any office or place for the sale of, or for registering the number of any ticket in any lottery, or who by printing, writing or otherwise, advertises or publishes the setting up, opening or drawing of such office."

Both of these sections of the law are being daily violated with impunity, and in the most open manner by the newspapers of this city, with only a few honorable exceptions. It is indeed discouraging that those to whom we look for the creation of a healthy public opinion are in this respect engaged in the violation of the law and helping to demoralize the community.

For extra rates of pay they advertise the fact that the numbers of winning lottery tickets are registered, and the prizes cashed at certain lottery offices and agencies opened in the city, where information concerning such tickets can be obtained; in short, all the advice needed by any person who wishes to buy a lottery ticket.

As to one of these agencies it was testified to before this Grand Jury that there the proprietor received in bulk all the tickets of the lottery for which his office is the agency, and sold them at wholesale to peddlers, who retailed them out about this city and elsewhere. Also that small occasional fines imposed upon him, when he was sometimes arrested, were considered as mere incidental expenses and charged to advertising money.

These newspaper advertisements are a clear violation of Section 323, and the publication of every such advertisement is a misdemeanor that should be punished.

These newspapers aid the sale of such lottery tickets by publishing the pretended numbers of tickets that have drawn prizes in different lotteries; they pretend to give the names of persons who have won prizes, and to have some of such lotteries have perpetual charters from the government; that their drawings are supervised by government officers; that their drawings are monthly; that they have a reputation for fair dealing; that they have offices and agencies in this city, the locations of which they publish, at which the numbers of winning tickets are registered and the prizes cashed; that the prizes are collected by any bank or express company. What could be said by way of advertisement of these tickets, and for the purpose of aiding their sale, if their sale was as legitimate and lawful as that of dry-goods or provisions?

They have thus, for the sake of profit for themselves, sought to create the impression that the purchase and sale of lottery tickets, notwithstanding the prohibition of the law, is as respectable and usual as any other business.

Because they are not prosecuted, the impression is natural here and elsewhere that the lottery business is protected by the officers whose sworn duty it is to suppress it by the enforcement of the law. By such conduct on the part of the newspapers, public opinion has become so demoralized that the extent to which the evil has spread in the community is now urged as a reason why attempts to enforce the salutary provisions of the law cannot be expected to meet with success, and hence no use in any such effort. The administration of the law fails to be respected. Unless a change is soon brought about in this regard the same gambling and improvident spirit that prevails, particularly among the poorer classes in countries where lotteries are licensed or established by the government, may be expected to be developed here, with all the idleness and misery which accompanies it. We have also reason to believe that many schemes which are the most transparent frauds possible, under the pretense that they are lotteries, find this city a most profitable field in which to dispose of their tickets, shares and bonds, which represent nothing but the gullibility of the victims.

It is, however, only the frauds of this class that will not pay for advertising that are exposed in the daily papers, and the wholesale lottery dealers are urgent in demanding the prosecution of the smaller offenders that interfere with their occupation of the entire field.

If asked why we refrain from indicting these newspaper publishers we can give two reasons: 1. Because we are advised by the District Attorney that the Grand Jury should not indict for misdemeanors which come properly within the jurisdiction of the Police Courts.

2. Because during the sessions of this Grand Jury, with an election close at hand, it would have been too great a strain upon human nature to expect any public officer whose term of office was perhaps about to expire, and who perhaps was a candidate for re-election, to prosecute actively, or to convict of a misdemeanor, the proprietors of nearly every daily newspaper in the city, and thus make all of their unfriendly and hostile to his political aspirations, besides drawing down the active opposition of all interested in the lottery business.

Accordingly, we commend this matter to the earnest attention of the succeeding Grand Jury.

We see no effectual remedy, except to ask the Legislature to make the sale of lottery tickets and advertising and aiding the lottery business a felony, instead of a misdemeanor, and the verdict of the majority of the jury sufficient for conviction. Meanwhile the faithful administration of the law, the frequency of prosecution, and the severity of punishment by imprisonment, as well as fines, in every case of conviction under the present statutes, would have a healthy effect in restricting the spread, if not entirely suppressing this great evil.

LIQUOR LICENSES.

In the License Collector's office we learned that during the past year 8,742 retail liquor licenses and 4,460 grocery and retail liquor licenses were issued. As there are quarterly licenses, it appears that in effect 3,300 such annual licenses were issued and paid for during the year to the city and county.

The United States Internal Revenue officers, however, were able to find 5,640 places in this city which were required to pay for retail liquor licenses during the same time.

The explanation given is that drug stores, wholesale liquor-dealers, wholesale grocery houses and wine merchants are covered by merchandise licenses, restaurants by restaurant licenses and houses of ill fame by lodging-house licenses.

Concerning this latter class of houses, that

exist in considerable numbers, it is known that they sell liquor to their visitors. But no retail liquor licenses can be issued to them with the consent of the police commissioners, and, therefore, the license collector cannot collect the amount of a license from them. When he knows of such places he gives the information to the police, whose duty it is to prosecute for the misdemeanor of selling liquor without a license, and to close the house as well.

But as these houses are not closed, and the sale of liquor there is neither licensed nor stopped, the remarkable result is arrived at that by keeping a house of ill fame a person cannot be called upon to pay license for the sale of liquor at retail, and is not likely to be disturbed by the police for violating either the State law or the city ordinance. Which discrimination in favor of such houses continues is unexplained.

THE LIQUOR BUSINESS.

A member of the San Francisco Liquor-Dealers' Protective Association was recently quoted in a daily newspaper as saying that "in San Francisco there are 4,600 retail and 1,600 wholesale liquor-dealers, and that including owners and employees fully 12,500 men are engaged in the trade, and we think we can control about 25,000 votes in this city and county."

Altering for all the exaggeration likely in a statement made for publication while nominating conventions were in session, and intended to influence their action, it is admitted even by those in the liquor business that there are too many engaged in this traffic. Our examination has shown us that very many persons have licenses who should not have them, because they are law-breakers, and their saloons the resorts of lewd characters and the chief element of demoralization in the city. Neither is it desirable that liquor saloons should be scattered promiscuously through the residence portions of the city, and in the immediate vicinity of public schools and churches. Other cities have wisely prohibited the licensing and opening of liquor saloons within a distance of a block from any public school or church, and in residence districts without the approval of a majority of the property owners, and the same course would meet with general approval here. An ordinance to that effect should therefore be enacted in this city, and the issuance of licenses for the sale of liquor in, or in connection with any place to which women and children are invited, as a corner grocery, should also be prohibited.

And the provision enforced by the police and courts. As the police authorities state that by far the largest part of the crimes committed in this city and county are committed in or about the saloons and by their customers, or caused by the use of liquor, it would appear that in some way the number of these places should be diminished, and a greater portion of the expense created by the traffic, in court expenses, jails, almshouses and homes for those engaged in the business, in the shape of higher licenses, and licenses withheld from all who have been convicted of crimes, or whose places of business are allowed to become the resort of disorderly, lewd, disreputable persons and criminals. At present, and as our laws and ordinances are administered, any one can apply for and obtain a license for the sale of liquor by paying for a grocery, restaurant, or theatrical license, and the furnishing of a cracker with a drink deceives the judge and jury, covers the eyes of justice, and constitutes the mere liquor saloon or dive a grocery; or the furnishing of a sandwich or cracker and cheese with a bottle of beer elevates the mere dive to the dignity of a restaurant!

On Thursday, November 15th, Rev. Henry L. Kellogg, editor of the *Christian Cynosure*, died at his home in Wheaton, Ill. He was born in White Pigeon, Mich., in 1845. He graduated at Wheaton College in 1870, and became at once the office editor of the *Cynosure*. Three years later he married Nora E., daughter of President Blanchard. He continued to be the able editor of the *Cynosure* from 1870 to 1890, when, on account of the sickness of his wife, requiring a milder climate, they removed to Auburn, this State.

He visited this city and we gladly made his acquaintance. He attended meetings of the Monday Club, and was requested to speak on "Secret Societies." He did so, and showed the evils of such organizations in a very convincing way. He impressed us all as a Christian gentleman, able and well informed on an unpopular subject, presenting strong arguments and receiving criticisms kindly. He was not idle in and about Auburn, but held meetings in various places and sought to win souls and build up the Master's kingdom. He returned to Wheaton in 1892, and in July of this year he again took the editorial chair. On Sunday night, November 11th, his home was burned. "Awaking out of sleep, he labored almost frantically to save a portion of his property. He inhaled smoke and fire, so that after lingering a few days, on the morning of November 15th, at 5 o'clock, he fell sweetly asleep in Jesus. When he first knew how seriously he was injured, he said to Mrs. Kellogg: "My dear wife, if it were not for you and the precious children, I wouldn't turn my hand over to get well. It is sweet to be so near heaven." Again and again he gave similar testimonies, and at last went gladsly home to Jesus.

Rev. H. J. von Qualon, a Swedish missionary who has been laboring in Southern China for more than six years past, gave a very interesting talk on the work at the last Monday Club. He used maps to illustrate his remarks with good effect. It is estimated that in the six provinces reached by way of Canton there are 150,000,000 people, and only 60 missionaries of all societies. Mr. H. L. Chamberlain will present the following subject at the next meeting: "What Relation Does the Second Coming of Christ Bear to His First Advent, and What Importance Should the Question of His Coming Have for Christian Ministers and Laymen?" Rev. C. Victor Martin of San Juan was one of the visitors.

The Fred A. Stokes Company, New York, are out again this year with tasty calendars for holiday gifts, "Spinning Wheel" and "Month to Month" calendars. Price, \$1.25. On sale at John N. Philan's, 211 Sutter street, San Francisco.

BAY CONFERENCE.

The Bay Conference convened in the First church, Alameda, on Tuesday, the 11th inst., at 1:30 P. M. Deacon D. Gilbert Dexter was elected Moderator. He opened the devotional exercises by reading Rom. xii and by prayer. Twenty-one churches were represented by nineteen pastors, twenty-six delegates. All the faculty of the Pacific Theological Seminary were present. Reports from the churches were very encouraging, showing advancement in many directions, especially in spiritual life and activity, and in the reception of new members. The reports were interspersed with prayer. Professor Nash read an uplifting and inspiring paper on "Spiritual Renewal."

After singing the hymn "Come, Holy Spirit, heavenly dove," prayers were offered by Rev. H. H. Wilcox and others. Testimony with reference to the subject was given by several. A spirited and forcible address was made by Rev. H. H. Cole on "The Inspirational versus the Institutional Church," in which the speaker spoke of the newness of the institutional movement, and its popularity with many on account of its novelty. He compared a live institutional church with a live inspirational church, to the great advantage of the latter, showing that the institutional church must of necessity be the exceptional church and the inspirational the universal. After prayer by Rev. W. W. Scudder, some spicy and some spiritual five-minute addresses were given on "Men's Work for Men and Boys;" on "Recent Movements" by Dr. Mahlon Willett; "Redemption of Sports," Rev. G. B. Hatch; "Social Work," Rev. T. H. Henderson; "Personal Work," Rev. F. B. Pullan; "Religious Work," Mr. Jacks; "Rescue Work," Dr. H. C. French; "Boys' Brigade," Mr. F. C. Cleaves; "Brotherhood of Andrew and Philip," Rev. E. S. Williams.

Upon recommendation of the Committee on Credentials, the following brethren were voted into membership: Rev. A. L. Rankin, from the Bay Association; Rev. T. H. Henderson, from the Seattle Association; Rev. O. W. Lucas, from the San Bernardino Association. Rev. G. W. Hennings was granted a letter to the San Bernardino Association. Rev. Dr. J. K. McLean reported for the committee in the matter of the Fresno church, stating that the visit of the committee appointed at the last meeting to confer with the Fresno church with reference to the difficulty that had arisen there, had resulted in the calling of a council by the Fresno, Tulare, and First church of Oakland, to meet in the First church, Fresno, on the 17th inst., at 7:30 P. M. The report was accepted and the committee discharged.

Conference adjourned at 6:10 P. M. for the dinner which had been generously provided by the ladies, and which was very hospitably and bountifully served by them to all the assembled guests.

The evening session was opened by singing the hymn, "Oh, where are kings and empires now!"

Dr. J. K. McLean gave an address on "Our Church Extension Work"—what has been done in Oakland; stating that a fine \$10,000 church for Market street was moving on toward completion, all bills being paid as they are presented; a chapel at Piedmont built at a cost of \$400, and church organized there with Sunday-school and church services every Sunday; a chapel at Fruitvale costing \$1,400; Sabbath-school successfully maintained, and preaching by a seminary student; and a lot at Fitchburg.

Professor F. H. Foster directed the thought of the Conference to the Ideal Church Extension Society, what it has been in the minds of its projectors; having a Superintendent holding a monthly meeting of directors, an annual meeting in which the enthusiasm of the churches should be enkindled, the churches interested to such a degree that they give an annual contribution to this work, so that when a Congregational church can be started anywhere, and maintained, funds may be in the treasury for the general and unrestricted uses of the society.

Professor Nash urged the necessity of doing all that can be done under existing circumstances, in this time of partial inactivity, by preparing to do our best when the time comes, by keeping our minds upon plans and upon the field. We should draw our hearts together, and find out our fellowship better. Secure a plan, and be all ready to carry it out, everybody ready to go into it, with everybody else, always taking hold of what we do with enthusiasm, every one saying we will.

Rev. Geo. Moor, D.D., delivered a very impressive and earnest address upon "Effort Leading Up to Conversion in Church Teaching and Discipline." He said that as this is a very large subject he did not intend to treat it in detail, but would rather emphasize the goal, the great distinctive goal—the leading of men to God. The aim to be, not merely a turning, not simply a joining the church or different societies in the mind—a not a superficial change, but a change of that which is deepest. All the

things named this afternoon are well, but on the multiplicity of their activities there is danger of losing sight of the one idea—the great idea of the gospel. Dr. Moor referred to the change made by St. Cyprian, by which he went over into loyal service to his Redeemer, a change of which he had never before conceived an idea; living in a corrupt age, and never having thought of a change from sinfulness to holiness. There is a possibility of Christ's entering joyfully and heartily into the soul of the believer; the gladness and surprise of the soul that can say it has passed into the blessed experiences of a redeemed soul. We are to believe that the conversion of a soul can take place on a large and wide and rejoicing scale. Such a goal in view would inspire all other activities.

Dr. Moor declared the need of personal labor, the winning of men one by one to the Redeemer's kingdom, fully and rejoicingly, and the power of the godly family life in this direction. If we are not able to keep our families together in the kingdom, the outlook is sad. The children should be so trained by godly parents that they may individually feel and say, "Whether I become a Christian or not, my father and mother expect me to be so. It would terribly cut my father's and mother's hearts if I should not become a child of God."

After prayer by Prof. Lloyd, the Rev. Arthur H. Smith addressed the Conference on "Effort in Church Teaching and Discipline, Leading to Sanctification After Conversion."

A cordial and unanimous vote of thanks to the Alameda church for its generous hospitality was proposed by Prof. Nash and carried unanimously.

THE AMERICAN BOARD.

The following letter received by me from the Home Secretary of the American Board in reference to the paper presented to the late General Association by the corporate members in our State will interest the readers of THE PACIFIC. J. C. H.

"We have received and read with great interest the article 'Our Churches and the American Board,' published in THE PACIFIC, November 14th. It is admirably put, and conveys what I believe to be the real truth in regard to the importance of our churches maintaining the work of foreign missions. I rejoice to read statements containing the breadth and thought in regard to missionary responsibilities. The experience of one pastor given is exceedingly interesting, and we very much wish that all our pastors could take the same position. I want to thank you most heartily, and through you the other corporate members, who join with you in the service you are rendering our work on the Pacific Coast. Can we do anything to aid you in the way of sending out leaflets and literature? If so, please call our attention to the matter and we shall be very happy to comply with the request. With warm regards, I am very sincerely yours, C. H. DANIELS. 'Boston, Nov. 28, 1894.'

Consul Milo A. Jewett, just appointed by the President to investigate the outrages in Armenia, is a son of Dr. Fayette Jewett of St. Johnsbury, Vt., who was a cousin of the father of Rev. H. E. Jewett of Vacaville, and a brother of Jarvis Jewett, well remembered in this city and State as a worthy man. The father was a faithful and successful missionary of the A. B. C. F. M. in Sivas and Tokat. The son has made a good record personally and in his official capacity, and will, we believe, prove to be the right man for this delicate and important task now assigned him.

The demand for English lecturers and scholars in America seems growing. Stopford Brook is Lowell Lecturer at Boston on English Literature; and Rhys Davids is starting soon for the States to give another series upon philological subjects. Some one writing recently to Mr. Brook, who is the author of "Tennyson: His Art and Relation to Modern Life," he said: "I do not know what books to recommend you about Tennyson. There have been many written, but I have not read a single one of them."

It is said that the late William H. Vanderbilt was once asked by his wife what he wanted for a gift. He replied, "There is nothing I want so much as a night of good sound sleep." And it is related that the only respite he could get from the cares and annoyances of his vast wealth "was by crossing the ocean, and then immediately recrossing without touching shore. In this way alone he could escape for a week and a half from the pressure of business, which on land through telegrams and letters forever pursued him."

FOREFATHERS' DAY at PACIFIC THEOLOGICAL SEMINARY.—Service Thursday evening, December 20th, at 7:30 in Plymouth-avenue church. Addresses on a Pilgrim subject by Professor Foster. Dr. Hoyt of Sacramento is expected to be present and to speak. Public invited.

Religious News.

PACIFIC COAST.

The annual meeting of the Congregational Associates will be held in San Francisco on Friday, December 21, 1894, at 3 o'clock p. m., in Room 28, 7 Montgomery avenue.

The Congregational Club of San Francisco and vicinity will observe Forefathers' Day, Friday, December 21st, and it is desired that all the members attend. Social and business hour at 5 o'clock, dinner at six. Place, the parlors of the Third church, this city; subject, "The Pilgrim Spirit of the Twentieth Century," with an address by the Rev. H. N. Hoyt, D.D., of Sacramento, and short addresses by other eminent gentlemen. Persons desiring to unite with the Club should send in their names at once to the Secretary, Rev. L. L. Wirt. Membership expense, one dollar per annum.

Rev. Dr. C. O. Brown left for Tacoma Monday evening, where he is to lecture. He will also lecture at Portland, and deliver an address at the celebration on Forefathers' Day. Professor R. R. Lloyd will supply the pulpit of the First church next Sabbath.

Rev. Dr. Williams' subject last Sunday evening, "America—Yesterday and To-day," and next Sunday evening, "America—To-morrow."

Thirteen were received to Bethany church last Sunday, eleven of them on confession. Pastor W. C. Pond preached on "Christ the Host, We the Guests." The special religious interest continues.

Rev. H. V. Rominger preached in Plymouth-avenue church, Oakland, on the Parable of the Sower; his subject, "Christ's Criticism of the Pews." In the evening his sermon was to the young people, on "True Aristocracy." Two men were present both morning and evening, each of them over 80 years old. There are five octogenarians in this congregation who are not kept at home by a little rain.

Rev. A. K. Crawford preached at Market-street church in the morning. Forefathers' Day is to be celebrated by the Congregational church in Stockton with a supper, addresses, etc.

Rev. Elmer D. Bostwick of Sheridan, Wyoming, has been called to the pastorate of our church at Petaluma; he has accepted, and will enter upon his work about the 1st of January.

At their annual meeting the Niles church decided, by unanimous vote, to hold a series of special meetings. Accordingly, Pastor Maar called to his assistance Rev. H. Hammond Cole, pastor of Olivet church, and a seven days' gospel meeting was begun on Monday, the third inst. Notwithstanding the exceedingly inclement weather, there was a good average attendance at all the meetings, and the deep spirituality and intense earnestness of the officiating minister seemed to pervade the atmosphere.

A pentecostal season it seemed to all, and at the close several expressed a desire to lead better lives. The pastor and church feel that they have been greatly benefited and uplifted by these meetings, and earnest prayers will accompany the Rev. Cole that he may be blessed in his efforts to spread the gospel. Ere he left the parsonage, where the ladies of Niles, with their usual thoughtfulness, had generously entertained him, it seemed fitting that the infant son of the pastor should be by him consecrated to the service of Christ by baptism.

If any church has some "Select Songs" by Peloubet, which they are not using, and they would donate them to the new Fruitvale chapel, which is much in need of them, they will be most gratefully received.

There were four accessions to Mayflower church at Pacific Grove at the recent communion.

Dr. E. Snell of Pacific Grove died in San Francisco Thursday of last week, and was buried Saturday at San Jose. Obituary next week.

The pastorate of Rev. Dr. Henry N. Hoyt at the First church, Sacramento, which was commenced on the first of last month, has opened very auspiciously, and gives promise of a strong, progressive, and permanent church growth and good work. The first communion service was held last Sunday week, when twenty-three new members were added to the church roll. Others have signified their intention to unite at the succeeding communion. The new pastor is received with very great favor by all, and will be very warmly supported by this church and congregation.

Five were received to the San Juan church at the last communion and six at the preceding one. Pastor C. V. Martin has the pleasure of occupying a new parsonage recently completed.

Rev. E. Hoskins has resigned at Little Shasta, and accepted the call of our church at Pescadero. He and his daughter gave us a call yesterday on their way. We are sorry he leaves the north country, but it is for the gain of Pescadero.

Sunday, December 2d, was a "red letter day" in the history of our Eureka church. Our membership was increased by the admission of thirty to Christian fellowship. The interest of the occasion was manifestly augmented by the administering of the rite of baptism to seventeen infants and adults; while, at the communion service which followed, most of the large congregation that filled the body of the auditorium joined with us in partaking of the elements commemorative of our Lord's death. The service was conducted by our pastor, Rev. Griffiths, assisted by Rev. C. A. Huntington. This revival of religious interest in Eureka is the result of the meetings inaugurated by Brother Crittenton, whose simple, earnest and powerful presentation of gospel truths has left an impression in our community that will long be felt. The untiring energy of our pastor in helping to a decision many who were halting between two opinions has resulted in this addition to our ranks. The material is excellent, and the zeal awakened in the hearts of our members is an earnest of further accessions. At night Brother Griffiths preached at Field's Landing, some seven miles from the city, where he is organizing a mission church. Brother Huntington occupied his pulpit, and gave us an instructive discourse on the first Psalm. His physical and intellectual vigor is wonderful for his advanced age.

EASTERN.

A letter from Rev. Bela N. Seymour of Washington, D. C., enclosing payment for THE PACIFIC, says: "Can't live without it. It is the one string binding me to the coast. Hope to be there still before I die. I am starting a couple of Sabbath-schools just out of the city—may become churches some time." Brother Seymour's last work in California was his pastorate at Hayward. How good it is to recall a brother of so loyal a heart!

The church in West Bloomfield, New York, has made large improvements upon its house of worship. The old bell, cast in the village into which was put one hundred silver dollars, and which, for want of a better place, was hung from the limb of a tree, will be replaced by a new bell.

The twentieth anniversary of the organization of the church in Ceredo, West Virginia, was celebrated November 15th. Five of the original members were present, and gave account of the beginnings of the church. Several who have been pastors of this church were present and made addresses.

The dedication of the beautiful house of worship of the Church of the Pilgrims, Cleveland, continued nine days, with large audiences. Professor Graham Taylor, Washington Gladden and many prominent speakers were present.

The large new house of worship of the Second church, Rockford, Ill., was opened for worship on Thanksgiving Day. The house has cost about \$80,000.

The Forest-avenue church, Chicago, was organized December 2d with a membership of forty-four. Thirty-five of these were from the Oak Park church.

The North Texas Association met October 23d at Paris. Seven churches were represented; all reported the work to be encouraging.

Thirty-seven of the sponge-gatherers of Key West, Florida, have united with the Congregational church at that place.

Dr. J. S. Duryea of the First church, Omaha, on account of ill health has gone to Lakewood, N. J.

Special meetings have been held at Allison, Iowa. As a result twenty-five united with the church.

Rev. B. Fay Mills has been holding meetings in Manchester, N. H., with large results.

COUNCIL AT LODI.

On Tuesday, December 4th, a council convened at Lodi, Cal., to install Rev. Dr. Goodsell as pastor of the Lodi church. It was called to order by Rev. R. H. Sink. Roll-call showed that the churches of Murphys, Lookford, Stockton, Galt and Oakland First were represented. Rev. J. K. Harrison was also present by invitation. Rev. R. H. Sink was elected Moderator, and Rev. Harry Perks Scribe.

The proceeding of the church being found regular, the Council proceeded to the examination of the candidate. Brother Goodsell, in speaking of his Christian experience, showed a firm belief in the providence of God, which was more especially seen in the difficulties of obtaining necessary education. His call to and preparation for an active ministry has been singularly blessed. In a paper read by Brother Goodsell could be seen his fullest belief in the Bible as the Word of God. The blood of Christ preached in the power of his name can alone bring men to believe. The Holy Spirit is the minister's sword.

The Council, being by itself, passed a unanimous vote that we accede to the request of the church.

At 8 p. m. the Council met for the installation service. The sermon was

preached by Rev. R. H. Sink from I Tim. iv. 6:—"A good minister of Jesus Christ"—a very helpful sermon to pastor and people. The prayer of installation was offered by Rev. Harry Perks; charge to the pastor, Rev. M. J. Luark; right hand of fellowship, Rev. James K. Harrison; charge to the people, Rev. E. S. Williams. The choir also sang sweet songs of Zion; after the benediction by the pastor. As we parted we could not but think of the tie that binds the believer to his Saviour and the pastor to his flock.

HARRY PERKS, Scribe.

ITEMS FROM EASTERN WASHINGTON.

Hard times were much talked of in our State one year ago, and so far as I know, those times are still here; but, being so accustomed to such a condition of things, we hear but a little on the subject at present. The fact is we have all acquired the skill of living within our means. I suppose, in most cases, because we cannot help ourselves. The stores will not trust us, and what a good fortune! Had the hard times occurred ten years ago, we would be well off in Washington.

But I wish to say something about our Christian work. The times have affected it no less emphatically than they have affected our material affairs. More than ever, in the far northwest, we act as if all of life is not to live, to buy more land, to raise more wheat, etc. During the eleven years and one half I have lived in Washington, I never have seen the Christian work, as a whole, in a better condition. As a rule, the churches are alive to their duties, and indeed, no little self-denial is often practiced in order to carry on the Master's work. The widow's mite, so eulogized by the Master, is not seldom come under our notice. A few years ago we gave out of our abundance to these good things, but it is not so today; but we still give. We, in a good part, support our ministers, build parsonages and churches, and in every case, we pay for them, not in promise only. The money materializes, otherwise the enterprise does not go.

Our young church at Hillyard (Spokane), Rev. Jonathan Edwards pastor, is building a neat little chapel, advancing as fast and no faster than their means justify. St. John is just through circulating a subscription list for means to build a church, and they report unexpected success. They expect to build as soon as possible. We are no little surprised at the self-denial of our people in these lines.

One of our young ministers, J. M. Lewis, leaves this week for your State to finish his education in your Theological Seminary. Success to him, and we shall be glad to welcome him back whenever he sees fit to come. Mr. Lewis has labored with us only six months, but during these months he has made lots of friends and, we believe, no enemies. He did good work in his fields of labor. Last Sabbath eight were added to the church at Deer Park, where Rev. Jonathan Edwards had been aiding Mr. Lewis in a few days' meeting. All came into the church on confession.

We expect now that this field, in connection with Clayton and Loon Lake, will be cared for shortly by Rev. J. J. Hancock from South Dakota. He is expected in our State this week.

It is reported that Rev. E. L. Smith of Walla Walla, and Rev. Dr. Cherington of Westminster Congregational church of Spokane, are to be installed as pastors over their respective churches at an early date. These two gentlemen are doing a most excellent work, much to the gratification of all concerned.

The Young Men's Club is doing good work in many of our churches, especially at Spokane, Colfax and Walla Walla.

Pullman is doing well under the earnest efforts of its young pastor, Rev. Mr. McDonald, late of Andover. The same is true of Genesee, Rev. Mr. Fowler pastor.

Had we more money, we would have more men. As usual, we have a few vacant churches, and many of our ministers spread their efforts over too many fields. This especially applies to Mrs. N. F. Cobleigh and Rev. Jonathan Edwards. Good work, however, is being done by both of these earnest workers.

T. W. WALTERS.

SPOKANE, DEC. 4, 1894.

Mrs. Wm. P. Miller, an earnest worker in the W. C. T. U. in Stockton, recently deceased, left the Society a legacy in bank stock of about \$7,000, and her husband has given a city lot worth \$7,500, and the Union is to erect a building upon it.

DEAFNESS CANNOT BE CURED

By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out of this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

J. F. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

FROM OREGON.

The work of the Congregational City Missionary Society is beginning to take definite form. A meeting of both the Society and Board of Managers was held last Tuesday evening at which the amount of money now pledged was reported. The sum needed for the first year has been placed at \$1,200. While not quite half of this sum has been pledged so far, the prospects of its being secured at an early day seemed to warrant the selection of a city missionary, and Rev. D. B. Gray was chosen for that place. Within the next two or three weeks special missionary meetings will be held in all the churches interested—all in Portland and vicinity, including Oregon City—for the purpose of increasing the interest in this much-needed work. Some of these meetings will be addressed by General Howard.

During the past week Rev. R. M. Jones of Oswego organized a Sunday-school of thirty-five members at Alto Park schoolhouse, about four miles southeast of this city. For some time past he has had a preaching service there once a month.

There are two score or more of places within a radius of fifteen miles from this city, now wholly untouched by any denomination, where Sunday-schools might be organized and maintained that ultimately, at least most of them, would grow into churches, a large portion of which would in due time become self-supporting. While the writer would not disparage missionary work in any part of the State, yet he firmly believes that this city and vicinity has been sadly neglected in past years. A line beginning on the Columbia river, fifteen miles east of this city, describing about two-thirds of a circle, and touching the river again north of the city, will embrace in its area about 125,000 people—fully one-third the entire population of the State. In this Territory may be found the Oregon City, Hassalo-street and First churches self-supporting; Willsburg, Beaverton, Oswego, Sunnyside, Mississippi-avenue and Ebenezer churches depending on missionary aid. If concentrated effort could be put forth here, making this a strong center, it certainly would result in strong growth elsewhere in the proper time. The influence of the Congregational idea has not been felt as much as it might have been had the plans now contemplated by the City Missionary Society been adopted and carried out ten years ago. But better late than never. The need is now greatly apparent, and there is no other thought than that of success.

The Ladies' Aid Society of the First church of this city gave their annual bazar and entertainment during the week just closed. For some weeks past this efficient body has been diligently engaged in maturing plans for these events, and the results in a financial way—over \$500 being netted—have been most encouraging, especially so since this society has taken upon itself the entire expense of furnishing the new church. The entertainment consisted of different scenes in the colonial times, among them part of the Courtship of Miles Standish, with the parties taking part attired in the costumes of that day. Never before in the history of the church has an entertainment drawn so large an audience. The church was packed to the utmost, every nook and corner was occupied, and many persons remained standing the entire length of the program. Mrs. Margaret V. Allen, Mrs. Florence B. Martin, Mrs. C. R. Templeton, Miss C. MacConnell and Miss Frances Jones composed the committee having the especial charge of the entertainment.

Last Friday evening the musically inclined members of Mississippi-avenue church, under direction of Pastor Young, gave an excellent entertainment which netted a handsome sum. The music in this church is a very attractive feature, and one that would do credit to many a larger church. For some time past special services have been held on Sunday evenings, in which sacred music is given a leading place; this, supplemented by the systematic distribution of invitation slips, has served to fill the church to the utmost. Mr. and Mrs. Young are both earnest and enthusiastic workers, and notwithstanding their field is one of the hardest, they are doing an increasingly good work.

An interesting incident demonstrating the value of prayer came to the writer's attention the past week. A Christian gentleman went to another Christian gentleman—both well known in this city—and asked the loan of \$100, saying he must have it that day because his Christian integrity was at stake; he had an obligation of \$150 to meet, and but \$50 to meet it with. The response of the other gentleman was that he could not assist him then, because he had just paid out all he had in the bank, and knew of no source from whence he could expect any such sum that day, or within a number of days. The first brother seemed in great distress of mind; he had tried in every direction to raise the needed sum before going to this second brother, but without avail; and in going to him it was the last resort,

and this failing, and the thought of his Christian integrity being at stake, disturbed him greatly. In this emergency the second brother said: "Let us pray over this matter, and earnest prayers were offered by both. Not more than half an hour passed after they had risen from their knees before a letter-carrier brought in a letter containing a draft for some hundreds of dollars due the second gentleman in payment of a note not yet due for two months. It is needless to say that the first brother got his \$100, and then followed another prayer-meeting of devout thanksgiving. Whatever the world or anybody else may think of this experience, these two brethren are certain that God did answer their prayers.

GEORGE H. HIMES.

PORTLAND, OR., DEC. 9th.

RIVERSIDE.

(Concluded from eighth page.)

and the exercise prepared by the Home Missionary Society was partially carried out. The children committed their parts to memory, and acquitted themselves creditably.

An offering was taken for Mr. Rogers, the children's missionary, who is working among the mountain people in San Diego county. It goes through the treasury of the Home Missionary Union.

At one of our late prayer-meetings, when the subject was "Liberality," it took a practical turn, and a fund was started with which to purchase turkeys for those who would not otherwise have the Thanksgiving dinner. It was put into the hands of a committee, and the result was that a dozen turkeys were distributed to as many families on the day before Thanksgiving.

A union service of all the missionary societies in our city was held in the Arlington Presbyterian church, December 7th; an all-day meeting, with basket lunch at noon. M. P. L.

A hospital in memory of the great explorer and missionary, David Livingstone, has been established at Dartford, England. At the laying of the corner-stone the address was made by Henry M. Stanley.

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Entered at the Postoffice at San Francisco as second-class matter.

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Young Folks.

The Sparrow's Creed.

Three little sparrows in the snow,
Just on the sill,
Who came almost an hour ago,
And wait there still.

They look inside and peck the pane—
The sparrows' prayer—
They look, and peck, and wait again,
What do I care?

Have I not prayed and been denied?
Met no reply?
Why should the birds be satisfied
Sooner than I?
Why should I heed their hungry plea
For crumb or crust?
I will give them when God gives me,
And that is just.

But not a sparrow leaves its place
Upon the snow;
They look inside with eager face,
But will not go.

They are so sure that I will hear
Who heard before;
Having received, they feel no fear
In asking more.

"You gave us once," their glances say,
"And will again";
And still they watch, and wait, and pray,
Outside the pane.

My hungry heart and selfish will
Are brought to bay
By sparrows on the window-sill—
More wise than they.

I ask, then murmur, then despair;
They ask—and wait,
Sure of an answer to their prayer
Early or late.

The doubting shadows turn and flee,
My eyes grow dim;
Shall sparrows have more faith in me
Than I in Him

Whose loving kindness made me whole
In all the past,
Whose bounty has endowed my soul
From first to last?

I scatter out the food they ask,
With lavish hand;
Their creed it is an easy task
To understand.

Pray and wait, and wait and pray,
Sure of reply;
And faith comes back to her old way,
Though happy sparrows fly away
Fuller than I.

—Rebecca W. Easterbrook.

WHY FRED CHANGED HIS MIND.

Fred Baker sat one winter evening watching his mother as she patiently stitched away on the garments of her more prosperous neighbors. Mrs. Baker was a widow and her income was so small that she must needs eke it out by the help of the needle. Fred was almost thirteen, and was the oldest of her three children. He attended school every day, and Saturday he also spent over his books, for he had determined to make a scholar of himself, and so be fitted to make a good livelihood for his mother and sisters.

But other thoughts suddenly crossed his mind. "What if mother does not live until I am a man? She looks pale and thin. I'd better not wait to do great things. I'd better begin now. Mr. Richie needs a boy over at his store. I think that I will speak for the place. He paid Bert Randolph four dollars a week."

He rose up, put on his overcoat, took his hat and went toward the door.

"Where are you going, my son?" asked Mrs. Baker, looking up from her work.

"I am just going over to Mr. Richie's store."

"Very well, that is a safe place for you."

Mr. Richie was Fred's Sunday-school teacher, and she thought that he wanted to ask something about the lesson, as it was Saturday evening and he had been studying his lesson. But he did not even think of his lesson. His mind was full of his new plan. He asked for the situation and procured it, but said nothing until early Monday morning, when he was obliged to explain.

Said he: "Mother, I am going into Mr. Richie's store. I knew you would not object, and I had intended to keep the whole thing a secret until I had in my hands four dollars, my first week's wages. But I could not do it, because I must leave home before seven o'clock, and stay away until nine in the evening. What do you think of my plan?"

Mrs. Baker burst into tears, and replied, "I think that you are a blessed boy, Fred. I never felt the pinch of poverty in all my life as I did last week. My heart was very heavy, although I tried to be trusting. I said a score of times, 'God will provide a way,' but these thoughts would return. 'The snow and the cold are here, and I have only a bushel of coal, almost no provisions and but fifty cents in my purse.' Why, Fred, four dollars is more than I can earn in a week. God bless you, my son! I feel that he has indeed provided a way. I had not thought of your leaving school, you were so anxious to secure an education."

"I was, mother, but I am sure it is my duty to give you immediate help. I could not go on making fine plans about being able to help you by-and-by in a very gentlemanly way, while you were breaking yourself down to keep a big strong boy in school. A little self-denial at this time may be no bad thing for me. Mr. Richie says that all our education does not come out of books."

He was soon ready, and as he stood with his hat in his hand, he said, "Give me a kiss, mother, to keep

me company. The hours may seem long to-day."

She kissed him fondly, and again said, "God bless you!" and he went out to undertake his first day's work.

Fred Baker is now twenty-five years old, and he is head clerk at Mr. Richie's store, with a salary sufficient to support his mother and to educate his sisters, who are expecting to become teachers in the near future. He has never regretted for a moment having done the duty that lay nearest to him.—*Intelligencer.*

A MEEK AND QUIET SPIRIT.

My aunt showed me a pair of old-fashioned vases, which, she said, she would not part with for any money. They were made by her great-grandmother, and were of most delicate and beautiful workmanship. Birds and flowers, painted on glass, painted by this great-grandmother, at the old age of eighty-seven, made the most beautiful pair of vases I had ever seen. But they were doomed to destruction. An Irish servant girl, in attempting one day to hold both in one hand while she wiped the mantel-piece, dropped both on the floor. I was sitting in the room at the time of the accident; and the look of distress and horror that came over the girl's face as the vases fell from her hands made me more sorry for her. I must admit, then for Aunt Olive's loss. "Oh, what a scolding the girl will get!" I said to myself. Aunt Olive, who was in the next room, heard the noise and came in.

"Oh, ma'am, I wish I was dead!" exclaimed the girl.

"If these feels half so bad as I do, I am very sorry for thee, Sarah," replied Aunt Olive, as she looked at the shattered vases that lay on the floor.

"I'll go right away for the dust-pan, and brush and sweep up the pieces," said Sarah.

"No, no; I will take care of the pieces," replied Aunt Olive, and she left the room. In a few moments she came back with a box, and I saw that she had been crying. Then she stooped down and picked up all the pieces, not leaving even the smallest piece to be thrown away. I would have helped her, but I saw—although her back was turned to me—that she wiped her eyes.

I wanted to do something for her, so I burst out with, "Why don't you give that miserable, careless Irish girl a good scolding, Aunt Olive?"

With a face as sweet and serene as if smiles had never for a moment left it, she turned toward me and said: "My dear, does thee really think that a 'scolding' can ever be 'good'? I have saved the pieces, and that's all that could be done. What does thee think the dear old lady would have said if she had been in the room and heard me giving a poor, frightened Irish girl a 'good scolding' for breaking her vases? Ah! I think she would have been very much ashamed of her great-grandchild."—*Exchange.*

A SHREWD INFERENCE.

A correspondent of the *Chinese Recorder* tells an incident which shows how a cabin boy could discriminate and form an independent judgment of character:

In the early part of last year I joined a vessel at Shanghai as second officer, and, after having found my room, proceeded, with the assistance of the mess room boy, to unpack my chest. While the boy arranged clothes, etc., I was busy tacking up texts, firmly believing that the best thing to do first on joining ship. While thus engaged, the boy drew my attention by exclaiming, "You read him?" Turning around, I found he had just unpacked my Bible. "Yes," I replied, "I read him." He then quietly placed the Bible on the desk, saying, "Very glad you come this side. You no kick boy."

This boy had evidently at some time been near Christian influence, with opportunity of observing people who read their Bibles, and his observations had been of such a character as to give him confidence in assuming that a person who carried a Bible and read it would not "kick boy." Not having been long in China, his remark surprised me, but I also felt really pleased. What others may think I do not know; but for my own part, if that boy's statement was not a testimony, I never heard one.

Watch against all fretful and discontented thoughts, which do but chafe and wound the mind to no purpose. To harbor there, is to do yourself more injury than it is in the power of your greatest enemy to do you. Dismiss, as soon as may be, all angry and wrathful thoughts. These will but canker and corrode the mind, and dispose it to the worst temper in the world—that of fixed malice and revenge. Anger may steal into the heart of the wise man, but it "rests only in the bosom of fools." Make all the most candid allowances for the offender. Consider his natural temper. Turn your anger into pity.—*Mason.*

I am glad a task to me is given
To labor at day by day;
For it brings me health and strength and hope,
And I cheerfully learn to say—
"Head, you may think; Heart, you may feel;
But, Hand, you shall work away."

—Louisa M. Alcott.

THE NEGLECTED RICH.

An incident comes to us from one of our well-known noble Christian workers. A great effort has been made in one of our towns to rescue the intemperate, and to enlist the sympathy of Christians in their behalf. Meetings were held, and earnest personal effort made to reach those who were in the lowest strata of humanity. To this class their efforts were specially directed. One of the most devoted workers, walking past a prominent business house, said to herself, "Here is one who everybody knows is rapidly going the downward way through strong drink. Why should I not seek to save him? I will go in and personally plead the case." Her courage failed. She passed and repassed the great establishment, and finally went home to think over the best way of approaching this influential and prominent merchant. She feared that he would be angry by being personally approached on the subject of his intemperance.

The next day she went again, and again walked back and forth, her heart failing her. At last, with an uplifted prayer for help, she quietly opened the door, half wishing that he would not find him in. Walking into his private office, she found him at his desk. She was greeted with a pleasant good morning, which only made it the harder for her to speak to him upon the subject. Forgetting the little speech she had prepared, with which to approach him, she burst out with, "Oh, Mr. —, I was so troubled about you, so anxious in your behalf." All fear and trepidation fled on the instant, and with all the earnestness of her soul she pleaded with him to turn from the dangerous channel which he had entered. Then, apologizing for what might seem to him an unwarranted intrusion, she started for the door.

To her surprise he rose, and in a kind and gentlemanly manner, thanked her for her interest in him, and said: "I have been surprised, and wondered, through all these meetings, that no one has come to me before this, as my habits are well known in the community. You have gone down to the gutter to plead with the lowest, the most ignorant and depressed, and have made desperate efforts to save them. I have often said to myself, of what use to the world will they ever be, even if reclaimed, and why do they not come to me and many others like me, who, if once saved for this great aim, might be an honor to God and a benefit to humanity? Are we not worth saving?" With a choking voice, he thanked her for her interest and her prayers, and added: "By the grace of God I will try to overcome this terrible habit, which I know is leading me to the loss of body and soul."

We need in this work to have no respect of persons; to be faithful in personal service with all classes. Sow beside all waters.—*The Christian.*

TOO THIRSTY AND COLD.

A chaplain in our army during the war was passing over the field, when he saw a fellow that had been wounded lying upon the ground. He happened to have his Bible under his arm, and he stooped down and said to the man, "Would you like me to read you something that is in the Bible?" That wounded man said: "I'm so thirsty; I would rather have a drink of water." The chaplain hurried off, and as quickly as possible brought the water. After the man had drunk the water, he said, "Could you lift my head and put something under it?" The chaplain removed his light overcoat, rolled it up, and tenderly lifting the head, put it as a pillow for the tired head to rest on. "Now," said the man, "if I only had something over me. I am so cold." There was only one thing the chaplain could do, and that was to take his coat off and cover the cold man. As he did so, the wounded man looked up in his face and said, "For God's sake, if there is anything in that Book that makes a man do for another what you have done for me, let me hear it." There is a world of meaning, to my mind, in this incident. The need of to-day is acting the object lesson the Book teaches.—*Selected.*

Once, say they, the ostriches were a beautiful and glorious race of birds, with large, strong wings. One evening the other large birds of the forest said to the ostrich: "Brother, shall we fly to the river to-morrow morning to drink, God willing?" And the ostrich answered, "I will." With the break of day, therefore, they commenced their flight, first rising high in the air, towards the sun, which is the eye of God. Still higher and higher the ostrich flew, far above the other birds, proudly approaching the light, trusting in its own strength, and thinking not of the Giver, or saying, "If God will," when suddenly the avenging angel drew back the veil from the flaming ocean of sunlight, and in a moment the wings of the proud bird were scorched and shriveled, and they sunk miserably to the earth. Since that time the ostrich and his race have never been able to rise in the air. They can only fly terror-stricken along the ground, or run round and round in

narrow circles. It is a warning to mankind that in all our thoughts and schemes, and in every action we undertake, we should say, "If God will."—*Hans Christian Andersen.*

A LOSS WHICH IS ALSO A GAIN.

"One of our best families—father, mother and two daughters, graduates of Oberlin College—left us this week for Southern California. A mother and three daughters, all members, leave next month for the northern part of this county. One other family—six members—announce their intention of going to Hollister in January. Thus sixteen members of greatest worth, contributing also \$172 a year, leave us almost simultaneously." Such depletions become trials of faith and patience. Yet there is also a cheering aspect to the case. That church is a training school, and those departing members are classes sent forth to enrich and strengthen all those communities into which they go. The service of that pastor, moreover, reaches far beyond his own immediate flock. Every part of the State has an interest in him, being laid under obligations for benefits conferred. His real office is that of missionary at large.

AN OLD STORY TOLD AGAIN.

"The most serious hindrance to the work here is that unfortunate denominational rivalry. The — came in after this church was established. There was no need for a second church; and the community not only feels it an unnecessary burden to be called upon to help support a second church, but regards the work of both pastors and churches indiscriminately as an effort to build up the interests of denominations merely. It does seem so on the surface, and it furnishes an excuse to many an one for staying away from the church services."

Why reiterate this old and humiliating story? Because by doing so often enough the incongruity of the fact with the Christian spirit may become so painfully evident as to bring about a public sentiment which shall render such rivalry impossible. The grace of God surely ought to be equal to that test.

MY MOTHER.

Children, look in those eyes, listen to that dear voice: notice the feeling of even a single touch that is bestowed upon you by that hand! Make much of it while yet you have that most precious of all God's gifts, a loving mother.

Read the unfathomable love of those eyes, the kind anxiety of that touch and look, however slight your pain. In after-life you may have friends, but never will you have again the inexpressible love and gentle care shed upon you which none but a mother bestows. * * * Never can I forget her sweet glances cast upon me when I appeared asleep, never her kiss at night. Years have passed away since we laid her beside my father in the old churchyard, yet still her voice whispers from the grave, and her eyes watch over me, as I visit spots long since hallowed to the memory of my mother.—*Macaulay.*

THE EVERLASTING ARMS.

One of the sweetest passages in the Bible is this one, "Underneath are the everlasting arms." It is not often preached from, because it is felt to be so much richer and more touching than anything we ministers can say about it. But what a vivid idea it gives of the divine support! The first idea of infancy is of resting in arms which maternal love never allows to become weary. Sick-room experiences confirm the impression when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father, the arms are felt but not seen. The invisible, secret support comes to the soul in its hours of weakness or trouble; for God knoweth our feebleness—he remembers that we are but dust.—*Dr. T. L. Cuyler.*

WHITTIER'S ADVICE.

"But remember, boy," he said, with his shrewd smile, "never brag of catching a fish until he is on dry ground. I've seen older folks doing that in more ways than one, and so making fools of themselves. It's no use to boast of anything until it's done, nor then, either, for it speaks for itself."

How often since have I been reminded of the fish that I did not catch! When I hear people boasting of a work as yet undone, and trying to anticipate the credit which belongs only to actual achievement, I call to mind that scene by the brook-side, and the wise caution of my uncle in that particular instance takes the form of a proverb of universal application: "Never brag of your fish before you catch him."

I am only one, but still I am one. I cannot do everything, but still I can do something.

And because I cannot do everything, I will not refuse to do the something that I can do.—*E. E. Hale.*

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The Woman's Victory.

[O woman, great is thy faith—be it unto thee even as thou wilt.]

She would not take his nay that day;
Her soul was heavier than of yore;
Because she loved, she could improve
Her Lord to answer. Why delay
When he could chase her grief away?
She knew him. Therefore did she plead
Her pain of love, her bitter need;
And though his words were hard to bear,
Triumphantly she overcame despair.
She put aside his testing scorn:
"Does? Even dogs are not forlorn—
The crumbs are theirs." Her prayers
Were made invincible by trust;
Faith and love win because they must.

Some women take no nay to day;
Their hearts are sick for the dire pain
Of other women's children. Gain
Of power to heal and bless they crave;
A passionate desire to save
Is theirs. "Can it be meet to give
This bread to women?" "But they live
Who live for others. Give us life."
They pray; and, in the unequal strife
Twixt righteousness and wrong, they plead
Their pain of love—their urgent need.
And, where the heart is pure and strong,
Christ keeps no pleader waiting long.
They gain the victory whose cry
Is made invincible by trust;
Faith and love win because they must.

—M. Farmington, in London Christian World.

We must be here to work,
And men who work can only work for men;
And not to work in vain, must comprehend
Humanity, and so work humanly,
And raise men's bodies still by raising souls,
As God did first.

—Mrs. Browning.

MY MAN.

A TRUE STORY.

I was in the kitchen one Saturday morning busy making pies and crullers when the basement door bell rang. My hands were in the dough, but as I had sent the cook out for some sugar I had to rub the dough off my hands hastily and open the door myself.

You may imagine my disgust when, instead of my Bridget, there stood before me a man with three or four cheap chromos.

"Please, missus, will you be good enough to buy one of these pictures at twenty-five cents apiece?"

I was about to reply sharply and send him about his business, anywhere but to those who were trying to get through their Saturday morning's work, when I was arrested by his face and figure. To be sure, he looked dejected enough, but there was none of the cunning look in his expression so common in the ordinary peddler. His face had considerable refinement, and his clothes were neat, although he seemed out of place as a peddler. He must have noted my surprised look, for, before answering him, he added:

"I'm rather new at this business, but the fact is I have been compelled to earn a living in this way, as I am not strong enough to work at my usual trade. I used to be in the market business at Washington Market, but the hours were so long that I broke down in health, and have just recovered from a long illness."

When he spoke of the market business I became interested at once, for my husband was in the same business. I asked him to come into the kitchen and rest a bit, while I went on with my work. He seemed pleased to do so, and after I had begun handling the dough again I asked:

"Do you know the firm of Cobb & Company?"

"Oh, yes," he replied, and his face brightened. "I knew Mr. Cobb well. He was always called 'Elijah.' I tell you it was a sight to see him standing at the front of the store surrounded by hundreds of baskets of peaches, and his big linen duster all wet with perspiration, while he mopped the sweat off his jolly face. I tell you they all think a good deal of Elijah at the market, and though they crack jokes about his size, they know where to get an honest bargain."

I began to knead bread more energetically while he was speaking, for the subject of these remarks was my own husband, and I could quite agree with him as to the large virtues of the man in question.

"Mr. Cobb is my husband," I remarked.

"You don't say so," he replied.

"Yes, it's quite true, and that's why I took such an interest in you."

"Well," he replied, "I wish I could go back to the market, but since I had rheumatism the doctor says it will be impossible. I was getting on so nicely. I hired a house a few blocks from here, and my wife, who is a country girl, and has never known what poverty means till now, has lived with me three years, and we have two babies. We were so happy and proud of our home. Well, since I was taken sick three months ago, we have had to let out two floors of our house, and now occupy the basement only. In sheer desperation I started out this morning to try and earn a few pennies."

He was looking gloomy again, so, after thinking a moment, I said:

"You say your wife is a country girl. She must be a good cook, then?"

"Oh, yes, she is a good cook."

"Well, you'll never make money by peddling those cheap pictures. Why don't you have your wife make some cake, and you sell it?"

He seemed to like the idea, but

was afraid that people would not buy cake.

"You copy this recipe," I said, "for crullers. They are very good, for I make them myself. Go home and get your wife to make some, and then to-morrow morning you take them to the families on this block, and see what will be the result."

The dejected look disappeared, and after copying the recipe he thanked me over and over again, and hastened home. I went on with my work, and when evening came, and my husband returned home, I looked into his big, round face, and did not wonder the market people loved him. I told him about my man, and he remembered him.

Next morning while we were at breakfast I noticed a shadow in the window, and looking out, saw my man of yesterday. I hastened to the door, but instead of the dejected look, a happy smile; in place of the cheap chromos, a large basket, which, after a happy greeting, he opened. This is what I saw: the basket was lined with snow-white napkins, and these folded over the top concealed beneath what I already detected by their delicious odor, dainty crullers so light that they seemed ready to fly out when he lifted the napkin for my inspection.

"Isn't she a good cook?" he said. "I don't want you to buy any, I only wanted to show you them before starting out."

I insisted, however, on taking two dozen.

In less than half an hour he returned, and this time the basket was empty.

This was the beginning. In less than a month he was supplying pies and cakes to nearly all the families on our block. One morning he peeped in the window in passing, and said, with a happy laugh:

"We hire two floors now, and if we keep on at this rate we will have the whole house again."

And they did. Soon the kitchen stove was found to be too small, and a large one was put in. Regularly every day my man came to the houses on our block for orders. Sometimes it was pretty painful walking with his rheumatism, but he always had a happy, grateful smile for me. Soon after this I moved away from the neighborhood, and for several years lost track of him, but this evening, when my husband came home, he said: "Mary, I saw your man to-day."

"Oh, how is he doing?" I cried.

"Doing! Why, I believe I shall have to start selling chromos," he said, "if there is such luck in peddling. He has actually built a large baking kitchen, and now supplies home-made pies and cakes to a large community. He owns a house, and he and his wife are so happy with their four children! He says he owes it all to you, and he's going to send you a specimen of his cooking."

Well, I sat down and thought of that Saturday morning when I was so angry at being interrupted in my baking, but the interruption proved to be a commencement of a larger baking than my one pie and a few crullers.—Herald and Presbyterian.

FOR HIS FRIEND'S SAKE.

The pride of a wealthy wine-drinking family in Brooklyn is an only son—a noble young man. This winter his chum developed a passion for liquor, and a member of my circle of the King's Daughters said to me:

"A— is becoming a drunkard through his association with B—."

I said: "Tell B— this as frankly as you have just told me, and ask him for his friend's sake to give up wine forever."

"Oh, I'd never dare; wine is the usual drink in that family, and they never show the slightest effect of it; I'd only offend them," and her quivering lips and the tears trembling in her eyes prompted me to quote—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

She was a true daughter of the King of kings, and bravely spoke to B—.

He laughed, saying: "This is a big joke. You expect me to take a pledge to save my friend," and looking him in the eyes, she said, "I expect it."

B—'s face crimsoned, and bowing politely without reply, he turned away and she thought him very angry.

February 14th she received a valentine. It was a beautiful Russia leather heart-shaped photograph case, intended to hold two pictures, and in place of a photograph each space held a pledge, one signed by B—, the other by poor tipping A—.

Easter dawned. At her breakfast plate there lay a letter from B—, saying: "Ever since I gave up wine for my friend's sake I've been a new man. I've learned to love Christ, who died that poor weak sinners might live. I've talked with my parents, who, though Roman Catholics in their youth, have never influenced me religiously, and they did not oppose me when I told them I had decided to be a Christian. I am to be baptized to-night. My conversion grew out of my signing the pledge to save my friend from a drunkard's grave."—Woman's Temperance Work.

PERSONAL EFFORT.

While staying lately in a large watering place hydro, where late dinner hours interfered with attending Sunday evening services, I sauntered into the smoke room, wondering whether an opportunity would present itself for speaking a word for the Master. Only a few smokers were there, but soon I was enabled to direct the conversation aright by telling of a minister I had that morning heard who was once an infidel, but was converted by an accident which broke his leg.

We were at once in the midst of the subject, and I took care not to allow it to change. One man rather quickly took exception to the subject, and quoted Paul's "In season and out of season"; but I informed him he had misquoted the passage, for it was, "In season out of season," the "and" being omitted, and it really meant the gospel was always in season, etc. Another remarked that if salvation were by believing, he supposed he might believe and live as he liked. I replied, Yes, but how would he like to live. "If any man be in Christ, he is a new creature," etc.; that faith in Christ revolutionized the man, making him a new man, and consequently he lived a new life.

My opposing friend again interrupted, and I again had to answer him. And now another man looked into the room, and hearing what was going on, entered and sat down. I invited questions upon this very interesting subject, and promised to answer all I could.

One man asked what was to become of the heathen. Of course, I referred him to the second of Romans, and then dwelt upon what Paul said. A tall man then entered the room, evidently having been informed of what was going on, and loudly announced that music was about to begin in the recreation room, and invited all to join them. My opposing friend readily agreed to this, and called upon all to follow him, but, singularly enough, none moved.

Somebody now asked if I believed in heaven and hell. I answered, "Yes," and explained that heaven was to be with God, and hell to be separated from him; that heaven was prepared for man, but hell was prepared for the devil and his angels; that our element was to walk with God, but that Adam sinned and separated himself from God by putting himself out of his element; that the qualification for heaven now was, "Ye must be born again" (John iii:7), and the qualification for hell the absence of this (John iii:8); that we formed our own characters, and character fixed our destiny. God did not send men to hell, but men sent themselves there, and took their own brimstone with them—the fire of remorse and brimstone of memory, etc.

An elderly man asked if I believed in instantaneous salvation at the penitent form, as practiced by the Salvation Army. I said there were none but instantaneous conversions in Scripture—the thief on the cross, Saul, Zacheus, the woman of Samaria, the Philippian jailer; that salvation was not the improvement of the old nature, but the reception of the new nature and life. It was the reception of the Holy Spirit and divine life by faith in Christ Jesus. God did not believe in reformation, but in recreation and regeneration, and this was instantaneous when we surrendered to God by faith in Christ; knowing the moment of conversion was not necessary, yet there must be a moment when we surrender and pass from death unto life, etc.

The musical man burst into the room again, and loudly urged the people to join them at once in the recreation room. At the same time, he angrily denounced my using the smoke room for preaching purposes. I replied that all were at liberty to leave if they desired, but that we were having something better than music. Only one left with him, but he quickly returned and remained firmly to the end. Others came dropping in and took seats, until there was a cry for more chairs, and the room became packed.

A white-headed man then quoted I Cor. ix:27, and remarked that evidently Paul himself was not safe, and felt he might be eventually lost. I answered that Paul was not in that text speaking of his salvation, but of running for his crown, as the context shows. He had left his salvation with the Saviour long ago (II Cor. v:1; also Romans viii:1); that salvation was a gift (Romans vi:23); "The gift of God is eternal life through Jesus Christ our Lord"; that justification was the work of an instant, "being justified by faith," etc. (Romans v:1), but that sanctification was the growth of a life," etc.

I was then charged with stopping people in the street and asking if they were saved. I owned it was true—that I had been doing it for nearly thirty years, and proposed doing it unto the end, as much blessing had resulted, several instances of which I mentioned. Drink was referred to, and I denounced it as the curse of our land, and said the next greatest blessing to conversion was to be a total abstainer; that I rejoiced in having been one for twenty-four years, purely as an example.

Other questions were asked and answered, but throughout there was

not a man who spoke a word on the Lord's side. After the gathering had continued about an hour and a half, all questions ceased, and it quietly broke up. But I was satisfied that the evening had not been wasted, for I had witnessed for the Master, and he would not allow the words spoken to return void.—D. M. Drysdale, in London Christian.

WALKING ON CHRISTMAS DAY.

The English people interject a very sensible idea into their enjoyment of Christmas, which is, making an outdoor day of it as far as possible. Unless the weather is very stormy, some portion of Christmas Day is spent out-of-doors. No matter how busy the housewife may be in her household, she generally goes out directly after the midday lunch or dinner for a brisk cross-country walk. She looks upon at least two hours of the day as being set aside for this, and she plans her work to make this possible. Walking parties are frequently formed, and the merriest groups imaginable go out for a brisk five-mile walk. With us, we either sit before the fire, or lounge, sleep, or talk away the afternoon. It would be far better if we were to copy the English idea. Walking is rendered good by the frost-hardened roads, and the air is crisp enough to give just the right vitality to the exercise. If we live, or are staying, in the country at Christmas, the roads are at our doorsteps. If we are less fortunate and happen to be in the city, access to rural scenes is easily had. An hour or two even, if more cannot be spared, of out-of-door life on Christmas Day would do much to revive the spirits of thousands of women, and bring them back better equipped to prepare, or superintend, the dinner or tea. The Christmas cross-country walking parties of England, composed of men and women, ought to be more widely copied by us than they are.—Ladies' Home Journal.

MODERN WOMAN IS LOVABLE.

The New York Press, discussing the loveliness of modern women, expresses the opinion that the modern woman is better worth loving than her grandmother. The man who wins her love has reason to be proud of himself. He is sensible of the fact that he must be a pretty good sort of a man—or she wouldn't love him. His character has been strengthened by his efforts to justify her esteem. Having shown her what he is, he will try to live up to her conception of him. Having won her love, he will be assiduous to keep it. The reciprocal obligation of good behavior will be established. Human nature is weak, but an affection based upon genuine knowledge and mutual respect is not lightly lost. The modern woman knows enough to forgive, and the modern man can appreciate all that is involved in the overlooking, by such a woman, of his delinquencies. No, the modern woman is not unlovable. And she is better worth loving than ever woman was before.

Attention is being called once more in France to the corner question by a petition to the Chamber of Deputies against wearing that garment, as injurious to the health of the female part of the population. The Chamber solemnly received the petition, and passed it in committee. Meantime a Paris journalist has been gathering the opinions of notable women. A great many denounce the corset. "Gys" declares it unhealthy and ungraceful, and says it turns all figures into one commonplace mold, spoiling pretty ones, and doing nothing to improve the ugly ones. Mlle. Bartet simply declares it a horror. Jane Hading says that since she has been in America she is for a war of independence.—The Argonaut.

It has been the plan of my life to follow my convictions at whatever personal cost to myself.—Garfield.

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Southern California.

TO OUR SUBSCRIBERS: All subscriptions from Southern California will be sent to the San Francisco office. The General Association of Southern California urges "every pastor to secure a thorough canvass of his church for subscribers."

CHURCH NOTES AND PERSONALS.

The sermon at Pico Heights, redelivered by Rev. D. D. Hill, was excellent, and indicates that Mr. Hill has not arrived at that time of life and experience when the past seems fuller of promise than the present and the future. "Shall see the glory of God" was the sentence which suggested the proof which he gave that things were moving forward all along the line toward the "glory of God." He does not see destruction and desolation even in the doctrinal disturbances. Mr. Hill has been a stalwart conservative, but he still believes that all doctrine is living and changing its form. His address was packed with facts and figures, which were significant of progress, and the delivery suggested leadership in a hopeful campaign for the future. We congratulate Los Angeles upon Mr. Hill's presence. A man of settled convictions but of growing tolerance, a man whom no labor in the cause of progress can discourage, is the need of the hour everywhere.

Pico Heights church has done a very commendable work in moving and improving its building, and the company gathered to help in rededication kindly lent its hands to aid. About \$250 was pledged. This is not quite enough to do all they wanted, but they felt that the other \$50 needed could be obtained. Pastor Schaefer has worked very hard and in a very Christian spirit, and we rejoice to see the harmony and good feeling in the church as shown toward him. It promises well. Mr. and Mrs. Schaefer have a very pleasant home in the parsonage.

Union revival services, in which Presbyterian, Baptist, Methodist, and Congregational churches join, under lead of S. Hartwell Pratt, began in the East Los Angeles church, December 2d. The evangelist had been engaged by the Baptist church, but they most eagerly adopted the suggestion of making the services union. This suggestion came from our own church, and Mr. Hill's helpfulness that the others would unite proved well founded.

Evangelist Pratt has been engaged by the churches in Pomona for a few days, beginning December 13th. The Pomona churches work together as members of a family. They are manned by able and broad-minded men.

During the year of 1894, fifty-nine new members have been received to Plymouth church, Pomona. This is the same number which Rev. L. H. Frary found when he came to the pastorate of this church six years and a half ago. The present membership is 322. Thirty members were also dismissed at one time to form the church at Pomona College. The annual meeting's roll-call and supper occurs on Wednesday evening, December 12th.

Two more members were received at Needles Dec. 2d, making ten received since Pastor Henning began work October 1st. Congregations and Sunday-school are increasing. The outlook every way is encouraging.

The church at Santa Monica made offering for C. H. M. S. December 2d. The pastor prepared the way for two months by home missionary sermon, home missionary prayer-meeting, and plenty of literature well used. Preached home missionary sermon Sunday morning from Numbers xiii: 30, after which collection was taken—result, \$27.65. Five dollars had already been given by the Ladies' Aid Society. The mite boxes are to be opened later. The pastor hopes that the contributions yet to come in before April 1st will make the full amount for the year not less than \$50. Thus far in the year, no other church has contributed as much per member as this.

The church in Dehesa reports a collection of \$18 for home missions made at Sunday-school rally. This is about \$1 per resident member of the church. This church has raised, during the current year, about \$300, and is still in debt about \$60 for its church building. The Ladies' Aid Society has bought a seventy-five-dollar organ and paid toward it the full price except fifteen dollars.

Rev. I. W. Atherton succeeds in gathering a considerable number of youth and children at each of his three preaching services in Jamul, Spring Valley and Lemon Grove by giving them a special five-minute talk, which is well received by both young and old.

Owing to the drought of the past year the church at Spring Valley has suffered by removals. The pastor says: "Unless the heavens open, and the rains that are so greatly needed come soon in abundance, not only can there be no advance here, but it will be difficult to hold our own. Nevertheless we faint not, but our eyes are unto the hills from whence cometh our help."

Rev. M. Angelo Dougherty of Cambridge, Mass., now sojourning in Los Angeles, has supplied most acceptably since he came to us several Congregational and Presbyterian pulpits. Churches needing supply will

do well to secure his services. His address is 231 West First street. He has several lectures, some of which he has been accustomed to deliver in lecture courses at the East. We call the attention of churches planning for lecture courses, or desiring the benefit of a single lecture, to this opportunity to secure a lecturer highly commended in other parts of our country. His lectures on Savonarola, John Huss, John Knox and other Christian worthies might be delivered on Sunday evenings, and, of course, free of charge. He has three lectures on Alaska, which he visited last year. They are descriptive of that wonderful country, and are spoken of as "exceedingly interesting." His lecture on "Respectability" is characterized in Eastern papers as "a master production, delivered in a manner to enchant the audience from the first to the closing syllable"; as "at once powerful in its thought, sharp in its logic, beautiful in phraseology, entertaining in its incidents, eloquent in its delivery." He would be pleased to lecture for any needy church, either in or out of the city, free of cost except for expenses. For such lecture they could charge admission, and realize possibly a considerable sum.

Alessandro is one of our Congregational outposts, lying between Perris and beautiful Riverside. The town site and vicinity occupy a large area of barren waste, now awaiting developments of the Bear Valley Water Company. Two or three miles north of this center the valley is more thickly settled, and some nice homes and ranches are already well established, though but three years old—peculiarity of this Southern clime, because of prospective developments. Alessandro is considered an important point in the Congregational field, though it cannot boast of more than a scattering of inhabitants, a depot, postoffice, hotel, lumber yard, and a dilapidated house used for school during the week, and preaching service on the Lord's day. Here for many months, amidst much discouragement, Pastor Emerson of Moreno Congregational church, with home missionary aid, has bravely held the fort. Eight miles of dusty, shadeless road to be traversed, often luridly hot; after holding morning service and partaking of a hasty meal, to preach to less than a handful, has most often been the experience. But, at length, the reward has come—a spiritual baptism upon his own soul, and for the last few weeks a marked and deepening interest in the work by the people. Folks whose limbs have long since outgrown the cramped desks constructed for children, have cheerfully endured the discomfort to enjoy the preaching and Bible class that follows. The parents bring their children, who seem happy with their teacher in a small rear room. The last few Sundays the congregation has averaged about thirty, all told. Brother Emerson speaks in the power of the Spirit and liberty of the gospel as never before. The quickening influence is touching hearts waxing cold. There are manifestations in requests for prayer, and one, the lady manager of the hotel, has caused the removal of some desks, replacing them with chairs. Our hearts are greatly encouraged, and to God be all the praise. B.

CHRISTIAN ENDEAVOR DISTRICT CONVENTION.

The Christian Endeavor Convention at Santa Ana, November 30th—December 2d, was largely attended and counted a success. Several advertised speakers were absent, but the young workers were stirred and guided by such vigorous thought as is always expected from Revs. Rider, Howard and Chichester of Los Angeles. Evangelist Yatman of New York and Miss Berry of the Missionary Extension Course, from San Francisco, both added life to the convention. The Junior Christian Endeavor work was presented in a three hours' program, furnished by the Juniors themselves, of whom over 100 were present, coming from places as distant as Ventura and San Diego. The number of Junior Societies has doubled during the year, 110 being reported in the district of Southern California, with 3,170 members. That these "least ones" are doing something for Jesus was shown by various reports. Among the items were the following: \$538 raised by the Juniors for foreign missions, over 500 have signed the triple temperance pledge, while over 100 have been received into church membership. The work of the "Floating Society" was most interestingly reported by Giles Kellogg of San Diego. Already it has led scores of sea-faring men to the Saviour, and set several organized societies floating with the leaven of the gospel out on their world encompassing voyages. Altogether, this fourth annual District Convention was a great uplift to the Christian Endeavor cause in Southern California.

SUNDAY-SCHOOL NOTES.

November 25th Superintendent Case revived the school at Sorrento in San Diego county, which has been suspended for over a year. It is hoped that it will be permanent and a source of good to the thirty or more who have no other school in reach. There will be need of missionary aid, as the drought of the past year rendered almost fruitless the labors of the ranchmen. It would be a work of Christian charity to send to needy ones there some clothing, one family of six children being too poorly clad to attend either Sunday-school or public school.

Several of our schools intend to make their Christmas festival an occasion of giving instead of receiving. Quite a number of schools have arranged to use the patent "Bricks" in their entertainment. We should be glad to have reports of all entertainments with program and an estimate of the benefits following.

Our First Congregational school of San Diego has passed the 200 mark. Brother Marston seems to be the right man for the steady pull.

Our Second church school holds steadily on under the care of faithful teachers. November 25th Superintendent Case gave to the workers there, as well as to an interested audience, a map talk on the "Journeys of Jesus."

There is room in San Diego for one more school as soon as workers can be found to sustain it and the times will warrant the opening of another church enterprise.

La Jolla school, Mrs. Mills superintendent, though perhaps "the least among the tribes," is worthy of imitation in the thorough work reported. Every scholar learns every golden text and all the review questions. Such Sunday-school work is not open to the sneer of some public school teachers who think lightly of the instruction given in Sunday-schools. This reminds me to ask, How many of our schools are teaching the current lessons with reference to an examination? It will reflect deserved criticism upon our Sunday-school work if this series of lessons is passed over and no tests of the scholars' knowledge are made. At close of each quarter every scholar above the primary class should be expected to stand a written examination on the twelve lessons. At the rate of one dollar per hundred printed examination blanks containing from 20 to 30 questions of those lessons can be had of the Congregational S. S. and P. S. Also a neat diploma is prepared at same price with four seals to be attached—one for each quarter's successful examination. Three or four dollars spent in this way would stimulate study of the lessons as nothing else would. Try it, fellow-workers. Let us know how much our scholars are learning from these wonderful lessons about Jesus.

Our school at Compton is needing new life and hope. While somewhat reduced by removals or lack of enthusiasm, it has faithful workers. If it can secure more punctuality and regularity of attendance on part of both workers and scholars it will have taken a long forward step. Superintendent Case addressed it on December 2d. The same afternoon he visited the school in Lugo district, which he organized about two years ago. It is probably the most successful mission or independent school in Southern California. It has not lost a session since starting. One teacher, Mrs. A. J. Camp, and several pupils, have been present every Sabbath. Seventy-nine were crowded into the school-room the day of Mr. Case's visit. He conducted a review of the lessons, which called out evidence of faithful work being done by the teachers. Such a school is about ripe for a spiritual harvest, and the reaping should be looked after.

We are glad to receive, by way of our northern Superintendent, Brother Wirt, the Claremont church offering to the work of our Congregational S. S. & P. S., \$2.25.

There are yet nearly a dozen churches and Sunday-schools who have made no report of contribution to this society in 1894. It is about the last chance to give your help in 1894. Don't you want to be enrolled among the faithful ones?

The Primary Department of the East Los Angeles school recently bore a most interesting part in the Sunday-evening Home Missionary Rally Day concert. A crowded house were well instructed by the songs and words of the little ones.

December 2d, the children of Claremont Sunday-school observed rally day, and found much satisfaction in so doing. The hour for evening service was fixed at 6:15, and the little soldiers, with their parents and friends, rallied in full force. The responsive readings and a part of the recitations in Exercise No. 4 were used very acceptably. The pastor, Rev. H. W. Jones, made an address on the work of the C. H. M. S., and gave some items of interest in regard to General O. O. Howard, Command-

er-in-Chief of the Boys' and Girls' Army. A letter was read from Rev. J. A. Rogers, which awakened great interest. A collection was taken in aid of his work in the mountain regions of San Diego county. Two mite-boxes were eagerly taken by the children. These are to be returned March 1st, and the contents to be given to Mr. Rogers, through the Woman's Home Missionary Union of Southern California. Any superintendent who wishes to make the children under his care really happy is advised to plan for the observance of Rally Day.

COLLEGE NOTES.

The Board of Trustees of Pomona College held a meeting upon Thursday, December 6th. The members who usually attend were specially pleased to see Mr. G. W. Marston of San Diego and Mr. Albert K. Smiley of Redlands present upon this occasion. The meeting was called to consider the financial situation. It was felt that every effort possible must be made to close the year July 1, 1895, with a statement as favorable as the year before. Several thousand dollars already subscribed are conditioned upon receiving enough more to pay all the current bills of the year closing July 1, 1895.

The determination was reached that President Baldwin should withdraw so far as possible from all other work, and give his time to raising money needed to close the year with all bills provided for. This policy has been entered upon. All the friends of Pomona College will now feel the necessity of doing what they can to aid the institution in this critical year, and now is the time to make the subscriptions for this year. The payment can be deferred to a later period, but the encouragement of the subscription is very necessary, and the early payment will be a great relief to the Board of Trustees.

The Athletic Association will hold its Field Day upon Saturday next. The result of the "home contest" will determine the "college team" for the "Inter-collegiate Field Day," which takes place in the spring term. The chosen team will have a training table at the boarding hall, and we expect to see good physical results. Perhaps it would be profitable for others to consider the matter of diet and make less of coffee, tea and the desserts. Miss Voorhees will be glad to co-operate with others as well as with the training table.

The College hopes to arrange with Miss Voorhees, daughter of Rev. H. M. Voorhees of Escondido, to take charge of the boarding department of the College. She has had large experience in Mr. Moody's school at Northfield in management of the dining hall and in the teaching of cooking—teaching eight classes daily. Such an experience should be a great addition to the working force of the College. She is now here to look over the field, test her strength, which has not been firm, and try her ability to set a good table for three dollars per week. Present indications are hopeful that she can be permanently associated with the working forces in the college at Claremont. She is a lady of fine spirit and large general training, as well as special experience in the management of this special work, and we hope her health will prove equal to the demand.

Professor Cook's efforts to secure the manakin, valued at \$231, have been crowned with deserved success.

A Marvelous Showing.

The U. S. Government, through the Agricultural Department, has been investigating the baking powders for the purpose of informing the public which was the purest most economical and wholesome.

The published report shows the Royal Baking Powder to be a pure, healthful preparation, absolutely free from alum or any adulterant, and that it is greatly stronger in leavening power than any other baking powder.

Consumers should not let this valuable information, official and unprejudiced, go unheeded.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

We hope this is a token of the success which will follow his effort to build and equip a building devoted to chemistry, physics and biology. This is the next task, and in this Professor G. G. Hitchcock will participate. If a rich man, who was able, should spend an hour with Professor Hitchcock when he outlines what he wants, we fear for his power to resist the temptation to furnish it.

THE FLORENCE CRITTENTON RESCUE WORK.

Sunday evening, December 2d, Mr. Armour, Superintendent of the Los Angeles Florence Rescue Home, presented his work to our church at Compton, and received a good donation, though from a small audience. His report of work done by that institution during the last year, and a half for erring girls was most hopeful. Of 68 who have passed through that home 60 leave good evidence of a genuine reformation. This work ought to have a larger place in the sympathies of the church; and yet it is too often ignored by reason of a false sentimentality.

The story of the rescue, through many prayers, labors and months of patient leading, of "Jennie" from her 23 years of death in sinning, as told by Mr. Armour, was enough to convince the most sceptical that this Florence Crittenton Rescue Work pays an hundred-fold on all investments. The office of the Home is

332 1-2 Clay street, Los Angeles. Mr. A. M. Armour is the manager.

RIVERSIDE.

"The American Board" was the subject at one of our Sunday evening services recently. The program was arranged by a committee of four ladies from the Foreign Missionary Society. Mrs. D. D. Pickett read an instructive and interesting paper on "The Board," giving a brief account of its beginnings and present constituency. Two striking illustrations were given, showing what the Board had accomplished in the Sandwich Islands and Japan, contrasting the condition of the people when missionaries first went among them and their present condition, closing with an appeal to share in this privilege of extending the kingdom of Christ, and to do it through gifts to the American Board, "our hand to reach the heathen."

Mrs. Isabella Bird Bishop's article on "The Value of Foreign Missions" was read, in part, and our pastor gave gleanings from the Board meeting in Madison, especially what was said by Dr. Jessup of Syria. Not the least important part of the service was the collection for the Board, which amounted to \$43, including \$20 received from the Y. P. S. C. E.

November 21st was Home Missionary Day, observed by the Sunday-school. The usual lesson was omitted.

(Continued on fifth page.)

Its Fame Will Live.



The World's Columbian Exposition marked the climax of human achievement. It will live in memory of the crowning glory of modern times. No other development of the closing century can compare with it in practical benefit to mankind.

Who that exhibited is not proud of it? Who that failed to exhibit does not regret the omission? The former are the people of to-day. The latter are relics of the past.

No honor so high as that embodied in an award at the fair. Competition was world-wide, the fruits of ripest experience and noblest endeavors were submitted for examination.

Honest tribunals, composed of eminent scientists, examined and passed upon the claims of exhibitors. Their judgement based on inquiry and justice, proves conclusively the value of any article they commend.

Their approval was stamped on

Dr. Price's Cream Baking Powder

It received the highest award at the fair from a jury headed by the Chief Chemist of the U. S. Department of Agriculture. Dr. Price's was officially commended for highest leavening power, purity, keeping qualities and general excellence.